

NEW TESTAMENT

THOMAS HAWEIS

1795

Wipf and Stock Publishers

Bible Versions Reproduction Series: Volume #17

A TRANSLATION OF THE NEW TESTAMENT

From the ORIGINAL GREEK

By: Thomas Haweis

1795 ORIGINAL PUBLISHER T.CHAPMAN, London

460 Pages

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Wipf and Stock Publishers
1396 E. Washington Blvd.
Pasadena, CA, 91104
1-626-7 97-4756

Printer: James Baden
Binder: Golden Rule Bindery

ISBN: 1-57910-366-9

Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell
(Charter Member #12)

*additional versions supplied by:
Bill Chamberlain

Biographical Sketch of Thomas Hawais

Thomas Hawais (1734-1820) was born in Cornwall, England and became proficient in Greek at a young age. He was ordained in 1757 and appointed a Curate in Oxford (Anglican Church), but later was removed because of his Methodist sympathies. From 1764 until his death he served as Rector of All-Saints, Aldwinckle, Northhamptonshire (England). In 1768 he became chaplain to Selina Hastings, Countess of Huntingdon, who had been a member of the Methodist society since 1739, and a prominent supporter of the Calvinistic Methodist group under the leadership of George Whitefield. Upon the death of Lady Huntingdon in 1791, Hawais was appointed her trustee and executor, and given management of her chapels which were registered as belonging to "Dissenters." Hawais earned a medical degree from a university in Scotland about 1772. Being quite mission-minded, he was one of the founders of the London Missionary Society (1794) and an intimate friend of John Newton, of Olney.

While at Aldwinckle, Hawais completed a voluminous literary undertaking, a set of two folio volumes titled, *The Evangelical Expositor, or Commentary on the Holy Bible . . .* (1765-1766)

He produced *A Translation of the New Testament from the original Greek. Humbly attempted with a view to assist the unlearned with clearer and more explicit views of the mind of the Spirit in the Scriptures of Truth* (London, 1795). Hawais completed a revised edition of his New Testament the following year, in 1796, and began a third revision in 1812 but was never able to finish it. Several editions appeared through 1820.

Hawais' biographer Arthur S. Wood, spoke candidly of him, "There were instances too, where Hawais' literal approach did elucidate some of the verbal tangles of the authorized Version. But as a contribution toward a real revised version which was to live on into the future, Hawais' method had serious limitations . . . as a literary effort, then, Hawais' rendering must be reckoned a failure." On the positive side, Wood said, "Many of his renderings . . . were full of interest. On occasion he anticipated (surprisingly sometimes) more modern versions. He had light to throw on a number of crucial passages."

One of his renderings represented Joseph's attitude toward Mary as "not willing to stamp her with public infamy," (Matthew 1:19), and another has Jesus saying in a parable "while the men were asleep, his enemy came and sowed zizane among the wheat, and departed," (Matthew 13:25), and has Paul going to "the oratory," instead of "the place of prayer," (Acts 16:16).

— William E. Paul, Editor
Bible Editions & Versions

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OF THE
NEW TESTAMENT
FROM THE
ORIGINAL GREEK.

HUMBLY ATTEMPTED
WITH A VIEW TO ASSIST
THE UNLEARNED
WITH CLEARER AND MORE EXPLICIT VIEWS OF THE
MIND OF THE SPIRIT
IN THE
SCRIPTURES OF TRUTH.

BY T. HAWEIS, LL. B.
RECTOR OF ALL-SAINTS, ALDWINCKLE, NORTHAMPTONSHIRE; AND
CHAPLAIN TO THE LATE COUNTESS OF HUNTINGDON.

London:
PRINTED FOR T. CHAPMAN,
NO. 151, FLEET-STREET.

1795.

P R E F A C E.

APPEARING before the Public as a translator of the Oracles of God, it would ill become me to deprecate the severity of criticism, when I most cordially desire the intelligent and learned of my brethren to point out my mistakes for correction, and, in love and in the spirit of meekness, to smite me friendly. Should, however, the shafts of malignity, and the weapons not of our warfare, be employed against this humble, yet well-meant, attempt to make the Scriptures better understood, I shall endeavour to pluck the honey-comb from the lion's carcase, and be thankful for real information, in whatever mode it may be communicated.

Respecting highly, as I do, the translation of our Reformers, whose language has dignity, and whose soundness in the faith I hope, living and dying, to maintain, it must be acknowledged—that there are in

our present version, obscurities which may be avoided—words become in the lapse of ages obsolete—expressions feeble and inexact—for which others more accurate and energetic may be substituted—and in some passages the sense embarrassed, and probably mistaken. To make therefore the Scriptures as intelligible as I can to men of common capacity, who are destitute of the knowledge of the Original, and sometimes perhaps to suggest a sense not unworthy the adoption of the judicious scholar, I have endeavoured to render every passage with the most literal exactness—to use the most forcible and clear expressions corresponding with the Original—not to omit a particle—preserving the participles—and following, as much as the genius of our tongue will permit, the exact order of the Greek words, persuaded that, thus placed, the sense often receives clearness and energy.

To transfuse the spirit of the Original into a Translation must be admitted to be very difficult in any language, peculiarly so where the matters treated of are so weighty, and the words so significant, and where holy men of God are speaking as they were moved by the Holy Ghost, without whose continual light

and teaching I humbly conceive no man ever did or can understand and receive the things which are of the Spirit of God, so as to know them as he ought to know.

As the words of the Spirit contain one precise meaning, and to communicate his mind is the intention of Revelation, it must be our endeavour not to leave them equivocal, but to fix a clear and determinate idea to each, in exact conformity to the Original, that the true sense may be understood, which can be but one.

That I have endeavoured to obtain this knowledge it is no presumption to affirm. During forty years and upwards this blessed book of God hath been continually in my hands—never a day hath passed in which it hath not been matter of my meditation; I may venture to say I have read it over more than an hundred times, and many of the passages much oftener. I have consulted the works of the most godly and ingenious of the dead, and often conversed with some of the ablest and most experienced ministers of Christ among the living. I have at two different

times of my life translated and transcribed the whole of the New Testament, and considered every word, and phrase, and passage, with attention: indeed the leading object and employment of my whole life hath been to discover and communicate to mankind the truth as it is in Jesus; and every day have I bowed my knees to the Divine Interpreter, who giveth wisdom and understanding to the simple, that he would lighten my darkness, and shine into my heart, to give the light of the knowledge of the glory of God, as it is manifested in the face of Jesus Christ.

I recommend to my readers to tread in the same path, looking up to the Fountain of wisdom and knowledge. I am not ashamed to own my conviction, that an unlearned person thus seriously attentive to the Scriptures, and crying to God for the spirit of wisdom and revelation in the knowledge of Him, will be led into all saving truth; and gain greater and clearer discoveries of the mind of the Spirit in the Scriptures than any mere natural man, however ingenious and learned. A word, a phrase, an allusion, may indeed exercise critical acumen, and afford a display for erudition; but the scope and tendency of the

Sacred Oracles, the doctrines therein revealed, the principles inculcated, and the practice enjoined, never were, and never will be truly known, but by those who are taught of God.

As the division of the Scripture into *verses* interrupts the subject, and often embarrasses the sense, I have preferred paragraphs, placing the verses of the old Version in the margin, for the sake of reference and comparison; and though I have admitted the same division of chapters, in a few instances they might be more judiciously arranged: Matt. ii. 1. belongs to the former chapter, as also Acts, viii. 1. Coloss. iv. 1.

I have only now to commend this labour of love to the divine benediction. The Translation itself, and the necessary attentive consideration of every passage, hath not, I trust, been without instruction to myself, and some sweet savour of the truth: so far I have already my reward. It will be highly enhanced if God my Saviour deigns to make this service acceptable and profitable to his people, and the means of communicating clearer and more explicit views of his revealed will to the poor and unlearned of the flock.

To them I have long-dedicated my life and my labours; believing that of such is the kingdom of heaven.

Every attempt to make the Scriptures more read, and better understood, must be acknowledged laudable. ~~Should the present~~ effort fail to answer this end, it may yet ~~prove~~ provoke men of more wisdom and spiritual gifts, to produce a translation more exact, and suited to general edification. Then I shall be content to be forgotten.

THE GOSPEL

ACCORDING TO

M A T T H E W.

CHAP. I.

1 **T**HE book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren, and Judas begat Phares, and Zara of Thamar, and Phares begat Esrom, and
3 Esrom begat Aram; and Aram begat Amminadab, and Amminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Boaz of Rachab, and Boaz begat Obed of Ruth, and Obed
4 begat Jesse, and Jesse begat David the king, and David the king begat Solomon of her *that had been the wife*
5 of Urias, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat
6 Afa, and Afa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and

Ozias begat Joatham, and Joatham begat Ahaz, and Ahaz begat Hezekias, and
7 Hezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Jo-
8 sias begat Jechonias and his brethren, about the time they were carried away to Babylon, and after they were
9 brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and
10 Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sa-
11 doc begat Achim, and Achim begat Eliud, and Eliud be-
12 gat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat
13 Joseph, the husband of Mary, of whom is born Jesus, who is called Christ. So all the
14 generations from Abraham to David *are* fourteen generations, and from David unto the
15 carrying away into Babylon
16
17

fourteen generations, and from the carrying away into Babylon unto Christ fourteen generations.

- 18 Now the generation of Jesus Christ was attended with these circumstances: His mother Mary being betrothed to Joseph, before they cohabited together, she was found with child from the
19 Holy Spirit. Then Joseph her husband being a just man, and not willing to expose her publicly, designed to put her
20 away privately. And as he was revolving the matter in his mind, behold, an angel of the Lord in a dream appeared unto him, saying, Joseph, son of David, fear not to take Mary for thy wife, for that which is conceived in her is from the Holy Spirit.
21 And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins.
22 Now the whole of this was done, that what was spoken of the Lord, by the prophet, might be fulfilled, saying *,
23 "A virgin shall be with child and shall bring forth a son, and they shall call his name **IMMANUEL**," which is being interpreted, **GOD WITH US**.
24 Then Joseph when arisen from sleep, did as the angel of the Lord commanded him;
25 and took his wife; and he

knew her not, until she had brought forth her son, the first begotten, and he called his name Jesus.

CHAP. II.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, lo! Magians from the East came to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the East, and are come to pay him homage.

Now when Herod the king heard this, he was much agitated, and all Jerusalem with him. And assembling all the chief priests and scribes of the people, he enquired of them, where the Messiah should be born.

Then they answered him, In Bethlehem of Judea, for so it is written by the prophet *, "And thou Bethlehem, land of Judah, art in no respect the least amongst the princes of Judah, for from thee shall go forth the Ruler, who shall conduct my people Israel."

Thereupon Herod secretly calling to him the Magians, enquired very particularly of them the time of the star's appearing, and sending them to Bethlehem said, Go, and procure the most

* Isa. vii. 14.

* Micah, v. 2.

exact information respecting this child; and when you have found him, bring me intelligence, that I may come, and pay him homage also.

9 So having heard the king, they went on; and lo, the star, which they had seen in the East, had gone before them, till it came and stood over the place where the infant was. And when they saw the star, they were exceedingly transported with joy. And coming into the house, they found the infant with Mary his mother, and falling prostrate, they paid their homage to him. And opening their treasures, they made their offerings to him, gold, and frankincense, and myrrh.

12 And having received warning in a dream not to go back to Herod, they departed into their own country by another road.

13 Now when they were gone, behold an angel of the Lord appeared unto Joseph in a dream, saying, Arise, and take the infant and his mother by night, and flee into Egypt, and stay there, till I speak to thee, for Herod will search for the infant to destroy it. So rising up, he took the babe and his mother by night, and retired into Egypt, and was there till the death of Herod; that what was spoken of the Lord by the prophet, might be fulfilled,

saying *, " Out of Egypt have I called my son."

Then Herod, perceiving that he was treated delusively by the Magians, was greatly exasperated, and he sent and slew all the male infants, that were in Bethlehem, and in all its territories, from their entering their second year and all under it, according to the time, which he had accurately enquired from the Magians. Then was fulfilled what was spoken by Jeremiah the prophet, saying †, " A cry was heard at Ramah, lamentation, and wailing, and bitter moaning, Rachel weeping for her children, and will not be comforted, because they are no more."

Now when Herod was dead, behold, the angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the little boy and his mother, and go into the land of Israel: for they who sought the life of the infant are dead. So he arose, and took the child and his mother, and came unto the land of Israel. But hearing that Archelaus reigned in Judea in the stead of Herod his father, he was afraid to go thither. And being divinely warned in a dream, he retired into the country of Galilee, and came

* Hos. ii. 1. † Jer. xxxi. 15.

and dwelt in a city called Nazareth: that what was said by the prophets might be fulfilled, that he shall be called a Nazarean.

CHAP. III.

1 **T**HEN in those days came John the Baptist, preaching in the desert country of Judca, and saying, Repent, for the kingdom of heaven is nigh. For this is the person spoken of by Isaiah the prophet, saying *, "The voice of one crying aloud in the wilderness, Prepare the way of the Lord, make
4 "his paths strait." Now this John had his garment made of camel's hair, and a girdle of leather about his loins, and his food was locusts and wild honey.
5 Then went out to him Jerusalem and all Judea, and all the regions about
6 Jordan, and were baptized by him in Jordan, on making
7 confession of their sins. But when he saw many of the Pharisees and of the Sadducees coming to his baptism, he said to them, O ye broods of vipers! who hath warned you to flee from the wrath to
8 come? Produce then worthy
9 fruits of repentance: and think not to say in yourselves, We have Abraham for our father: for I say un-

to you, that God is able out of these stones to raise up children to Abraham. And 10 now also the ax is laid to the root of the trees: every tree therefore which produceth not good fruit, is hewing down, and casting into the fire. I indeed baptize you 11 with water unto repentance: but he that is coming after me is mightier than I, whose sandals I am not worthy to carry: he shall baptize you with the Holy Spirit, and with fire: whose winnowing 12 fan is in his hand, and he will thoroughly cleanse his threshing floor, and will collect the wheat into his granary; but the chaff will he burn up with fire unquenchable.

• Then came Jesus from Galilee unto Jordan to John, that he might be baptized by him. But John earnestly 13 withheld him, saying, I have need to be baptized of thee, and comest thou to me? But 14 Jesus answering said unto him, Permit it to be so now, for thus it becometh us to fulfil all righteousness. Then he permitted him. And Je- 15 sus, after his baptism, came straight from the water: and lo! the heavens were opened for him, and he saw the Spirit of God descending as it were a dove, and coming upon him: and lo! a voice from 16 the heavens, saying, This is

* Isa. xl. 3.

my Son, the beloved, in whom is my delight.

CHAP. IV.

- 1 **THEN** was Jesus led away by the spirit into the wilderness, to be tempted
2 by the devil. And when he had fasted forty days and forty nights, afterwards he
3 became hungry. And the tempter coming to him said, If thou art the Son of God, command that these stones
4 be made loaves. But he answering said, It is written *, "Man shall not live by bread
" alone, but by every word
" that proceedeth out of the
" mouth of God."
5 Then the devil taketh him up into the holy city, and placed him on a wing of the
6 temple, and saith to him, If thou be the Son of God, cast thyself down: for it is written †, "that he shall give
" his angels a charge concerning thee: and in their
" hands shall they hold thee
" up, lest at any time thou
" dash thy foot against a
7 " stone." Jesus said unto him, It is written again †, "Thou shalt not tempt the
" Lord thy God."
8 Again the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the

world, and their glory; and 9
saith unto him, All these things will I give thee, if thou wilt fall prostrate and worship me. Then saith Jesus unto him, Avaunt Satan! for it is written *, "Thou
" shalt worship the Lord thy
" God, and to him only shalt
" thou pay divine adoration." Then the devil 11
leaveth him, and lo! angels came and ministered unto him.

But when Jesus heard that 12
John was cast into prison, he retired into Galilee; and 13
leaving Nazareth, he came and resided at Capernaum, a maritime city, on the confines of Zebulun and Nephthali: that what was spoken 14
by the prophet Isaiah might be fulfilled, saying †, "The 15
" land of Zabulun, and the
" land of Naphthali, the road
" to the sea, beyond Jordan,
" Galilee of the Gentiles;
" the people who sat in 16
" darkness saw a great light;
" and on those who sat in
" the region and shadow of
" death, even on them hath
" the light arisen."

From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is approaching. 17

And as Jesus was walking 18
by the sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew

* Deut. viii. 3. † Psal. xci. 11, 12.

† Deut. vi. 16.

* Deut. vi. 13. † Isa. ix. 1, 2.

his brother, casting a net into the sea, for they were
 19 fishermen. And he saith to them, Follow me, and I will make you fishers of men.
 20 Then immediately quitting their nets they followed him.
 21 And going on from thence, he saw two other brothers, James son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets; and he
 22 called them. Then they instantly quitting the ship and their father, followed him.
 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every malady among the people. And there went out a
 24 report of him into all Syria: and they brought unto him all who had illness, the afflicted with various diseases and painful complaints, and the demoniacs, and lunatics, and paralytics; and he healed
 25 them. And great multitudes followed him from Galilee, and Decapolis, and Jerusalem, and Judea, and from beyond Jordan.

CHAP. V.

1 **T**HEN seeing the multitudes, he went up into the mountain: and seating himself, his disciples came
 2 to him: and opening his

mouth, he taught them, saying,

Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are
 3 they that mourn: for they shall be comforted. Blessed
 4 are the meek: for they shall inherit the earth. Blessed are
 5 they who hunger and thirst after righteousness: for they shall be fed to the full. Blessed are the merciful: for
 6 they shall obtain mercy. Blessed are the pure in heart: 7
 8 for they shall see God. Blessed are the peacemakers: 9
 10 for they shall be called the children of God. Blessed are
 11 they who are persecuted for righteousness sake: for their's is the kingdom in heaven. Blessed are ye, when they
 12 shall revile and persecute you, and lying, speak every thing evil against you for my sake. Rejoice and exult; for plen-
 13 teous is your reward in the heavens: for just so they persecuted the prophets who went before you.

Ye are the salt of the
 14 earth: but if the salt become insipid, with what can it be salted? it is of no farther use for any purpose, but to be cast out, and trodden under foot of men.

Ye are the light of the
 15 world. A city cannot be hid that is situated on an eminence. Neither do men burn
 16 a lamp, and set it under a

buskel, but on its stand; and it sheds light on all that are
16 in the house. Just so let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.

17 Think not that I am come to destroy the law and the prophets: I came not to de-
18 stroy, but to fulfil. For I tell you assuredly, that till heaven and earth pass away, not one iota, or the smallest stroke of a letter, shall pass from the law, until all things
19 shall be accomplished. Who- soever therefore shall break one of the least of these com- mandments, and teach men so, he shall be accounted the least in the kingdom of hea- ven: but whosoever shall practise, and teach them, he shall be reckoned great in the
20 kingdom of heaven. For I say unto you, That except your righteousness abounds more than that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to the men of antient times *, "Thou shalt do no "murder;" and whosoever shall commit murder, shall be liable to the judgment:
22 but I say unto you, That every man who is angry with his brother without cause, shall be liable to the judg-

ment: and whosoever shall say to his brother, Raca, shall be liable to the sanhedrim: but whosoever shall say, Thou fool, shall be liable to be cast into hell fire. If
23 therefore thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; 24 leave there thy gift before the altar, and go: first be reconciled to thy brother, and then come and offer thy gift. Be 25 disposed to agree with thy prosecutor speedily, whilst thou art in the way with him *to the bar*; lest the pro- secutor deliver thee up to the judge, and the judge commit thee to the officer, and thou be cast into prison. Verily I 26 say unto thee, Thou shalt in no wise come out from thence, till thou hast paid the last farthing.

Ye have heard that it was 27 said to those of old *, "Thou "shalt not commit adultery:" but I say unto you, That 28 every one who looketh upon a woman to lust after her, hath already committed adultery with her in his heart. If then thine eye, the right, 29 lead thee to offend, pluck it out, and cast it from thee: for it is highly for thy advantage, that one of thy mem- bers be destroyed, and not that thy whole body should be cast into hell. And if thy 30

* Exod. xx. 13.

* Exod. xx. 14.

right hand leads thee to offend, cut it off, and cast it from thee: for it is highly thy interest that one of thy members should be destroyed, and not that thy whole body should be cast into hell.

31 It hath been said indeed *, That whosoever will put away his wife, let him give her a bill

32 of divorce: But I say unto you, Whosoever shall put away his wife, except on account of whoredom, causeth her to commit adultery: and whosoever shall marry her that is put away, committeth adultery.

33 Again ye have heard that it was said to those of old †, "Thou shalt not perjure thyself, but shalt perform to the Lord thine oaths:"

34 But I say to thee, Swear not at all; neither by the heaven; for it is the throne of

35 God: nor by the earth; for it is the footstool of his feet: nor by Jerusalem; for it is the city of the great King:

36 neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37 But let your discourse be; Yea, yea; No, no; for all addition to these is from the wicked one.

38 Ye have heard that it was said †, "Eye for eye, and

39 "tooth for tooth:" but I say unto you, Resist not an injurious act; but whosoever

shall smite thee on the right cheek, turn to him also the other. And if a man will 40 prosecute thee, and take thy coat, let him have thy cloak also. And whosoever shall 41 press thee for one mile, go with him two. Give to him 42 that asketh thee; and from him who wants to borrow of thee, turn not away.

Ye have heard that it hath 43 been said *, "Thou shalt love thy neighbour, and hate thyne enemy." But I say 44 unto you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who treat you insolently, and persecute you; that ye may 45 be the children of your Father who is in heaven: for he causeth his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if 46 ye love those who love you, what reward have you? do not even the publicans the same thing? And if ye em- 47 brace your brethren only, what do ye extraordinary? do not even the publicans so? Be ye therefore perfect, as 48 your Father who is in heaven is perfect.

CHAP. VI.

TAKE heed that ye do not your alms before men,

* Deut. xxiv. 1. † Levit. xix. 12.

† Deut. xix. 21.

* Levit. xix. 12.

In order to catch their eye :
for otherwise ye have no re-
ward from your Father who
2 is in heaven. Therefore
when thou givest alms, sound
not a trumpet before thee,
as the hypocrites do, in the
synagogues, and in the streets,
that they may have glory from
men. Verily I say unto you,
They receive their reward.
3 But when thou givest alms,
let not thy right hand know
4 what thy left is doing : that
thine alms may be in secret :
and thy Father who seeth in
secret, will himself reward
thee openly.
5 And when thou prayest,
be not as the hypocrites : for
they love standing in the sy-
nagogues and at the corners
of the streets, to pray, that
they may make a shew to
men. Verily I say unto you,
That they have their reward.
6 But when thou prayest, enter
into thy closet, and shut thy
door, to pray to thy Father
who is in secret ; and thy
Father who seeth in secret
7 shall reward thee openly. And
when thou art at prayer,
use not vain repetitions, like
the heathen : for they ima-
gine that they shall be heard
8 for their much speaking. Be
not ye therefore like them :
for your Father knoweth of
what things ye have need,
9 before you ask him. Thus
then pray ye : Our Father,
which art in heaven, hallow-

ed be thy name. Thy king- 10
dom come. Thy will be
done in earth, as it is in
heaven. Give us this day 11
our daily bread. And for- 12
give us our debts, as we for-
give our debtors. And lead 13
us not into temptation ; but
deliver us from evil : for
thine is the kingdom, and
the power, and the glory,
for ever and ever. Amen !
For if ye forgive men their 14
offences, your heavenly Fa-
ther will also forgive you : but
if ye forgive not to men their 15
offences, neither will your
Father forgive your offences.
And when ye fast, be not 16
as the hypocrites, affecting a
gloomy look : for they dis-
figure their visages, that they
may make a shew of fasting
to men. Verily I say unto
you, That they have their re-
ward. But when thou keepest 17
a fast, anoint thine head, and
wash thy face ; that thou 18
mayest not make a shew of
fasting to men, but to thy
Father who is in secret : and
thy Father who seeth in se-
cret shall reward thee openly.
Lay not up for yourselves 19
treasures upon earth, where
the rust and canker spoil, and
where thieves dig through
and steal : but lay up for 20
yourselves treasures in hea-
ven, where neither rust nor
canker spoil, and where
thieves do not dig through
and steal : for where your 21

- treasure is, there will your heart be also.
- 22 The lamp of the body is the eye: if therefore thine eye be transparent, thy whole body shall be enlightened.
- 23 But if thine eye be vitiated, thy whole body will be darkened. If therefore the light which is in thee be darkness, how great is that darkness!
- 24 No man can serve two masters: for he will either hate the one, and love the other; or he will adhere to the one, and disregard the other. Ye cannot serve God and mammon. For this
- 25 cause I tell you, Be not anxious about your life, what ye shall eat, or what ye shall drink; nor for your body, what ye shall put on. Is not the life of more value than meat, and the body than
- 26 raiment? Look on the birds of the air: for they neither sow, nor reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not of more value
- 27 than they? But which of you, by his cares, can add one cubit to his stature?
- 28 And why are ye anxious about clothing? Contemplate the lilies of the field, how they grow; they toil
- 29 not, nor spin: yet I tell you, Not even Solomon in all his glory was arrayed as one of
- 30 these. If God then so clothe a vegetable of the field, which
- to-day is, *in beauty*, and to-morrow is cast into the furnace, shall he not much more clothe you; O ye of little faith? Wherefore be under
- 31 no anxiety, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? (for
- 32 after all these things the heathen seek :) and your heavenly Father knoweth that ye have need of them all. But
- 33 seek ye, in the first place, the kingdom of God, and his righteousness; and all these things shall be given you over. Be not therefore anx-
- 34 ious about to-morrow: for to-morrow will provide for its own wants. Sufficient for the day is the evil thereof.

CHAP. VII.

JUDGE not, that ye be not
judged. For with the same
judgment ye judge others,
shall ye be judged: and with
the measure ye mete, shall it
be measured to you again.
And why spiest thou out the
mote which is in thy brother's
eye, yet payest no attention
to the beam which is in thine
own eye? Or how wilt thou
say to thy brother, Suffer me
to take the mote off from thine
eye: and behold there is a beam
in thine own eye? Thou hypocrite,
take first the beam out of thine
own eye; and then shalt thou

- see clearly to take off the mote from thy brother's eye.
- 6 Give not that which is holy to dogs, nor cast pearls before swine; lest they tread them under foot, and turning round tear you.
- 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there of you, of whom if his son ask a loaf, will he give him a stone? or if he ask a fish, will he give him a serpent?
- 11 If ye then, evil as ye are, know how to bestow good gifts on your children; how much more will your Father who is in heaven, bestow good things on those who ask him? All things therefore whatsoever ye would be willing that men should do to you, just so do ye to them: for this is the law and the prophets.
- 13 Enter in through the strait gate: for wide is the gate, and spacious the road, which leadeth to perdition, and they are many who enter that way: because strait is the gate, and narrow the road, which leadeth to life, and they are but a few who find it.
- 15 Take heed then of false prophets, who come to you in the garb of sheep, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather a bunch of grapes from thorns, or figs from thistles? So every good tree beareth good fruits; but every bad tree in kind, produceth bad fruits. A good tree cannot produce bad fruits, neither can a tree bad in kind produce good fruits. Every tree that beareth not good fruit, is cut down, and cast into the fire. Well then! by their fruits ye shall know them. Not every one who saith to me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we not cast out devils? and in thy name done many miracles? And then will I profess unto them, that I never knew you: depart from me, ye workers of iniquity.
- Every man therefore who is hearing from me these words, and puts them in practice, I will compare him to the intelligent man, who erected his house upon a rock: and the rain descended, and the rivers rushed, and the winds blew, and they beat against that house, and

it fell not; for it was founded
 26 on a rock. And every man
 who is hearing these sayings
 of mine, and doth not prac-
 tise them, he will resemble
 the foolish man, who built
 his house upon the sand:
 27 and the rain descended, and
 the rivers rushed, and the
 winds blew, and set against
 that house, and it fell; and
 the fall of it was great.

28 And it was so, that when
 Jesus had concluded all these
 sayings, the multitudes were
 exceedingly struck with his
 teaching: for he taught them
 as having authority, and not
 as the scribes.

CHAP. VIII.

1 **NOW** when he descended
 from the mount, great
 multitudes followed him
 2 And lo! a leper came and
 worshipped him, saying,
 Lord, if thou wilt, thou
 3 canst make me clean. And
 stretching out his hand, Je-
 sus touched him, saying, I
 will; be thou clean. And
 instantly the leprosy was
 4 cleansed. And Jesus said to
 him, See thou tell no man;
 but go, shew thyself to the
 priest, and offer the gift
 which Moses commanded
 for a testimony unto them.

5 Then as Jesus was entering
 into Capernaum, there met
 him a centurion, intreating
 6 him, and saying, My servant

is lying in the house para-
 lytic, terribly tormented with
 pain. And Jesus said unto 7
 him, I will come and heal
 him. And the centurion 8
 said, I am not a fit person,
 that thou shouldest come un-
 der my roof: but only speak
 a word, and my servant shall
 be cured. For I also am a 9
 man under authority, having
 under my command soldiers:
 and I say to this soldier, Go,
 and he goeth; and to ano-
 ther, Come, and he cometh;
 and to my servant, Do this,
 and he doeth it. And Jesus 10
 hearing him, marvelled, and
 said to those who were fol-
 lowing, Verily I say unto
 you, not even in Israel have
 I found so great faith. And 11
 I say unto you, That many
 shall come from the east and
 from the west, and shall sit
 down with Abraham, and
 Isaac, and Jacob, in the king-
 dom of heaven. But the 12
 children of the kingdom shall
 be cast into the outer dark-
 ness: there shall be weeping
 and gnashing of teeth. And 13
 Jesus said to the centurion,
 Go; and as thou hast be-
 lieved, be it to thee. And
 his servant was cured at that
 very hour.

And when Jesus was come 14
 into the house of Peter, he
 saw his mother-in-law laid on
 a bed, and in a fever. And 15
 he touched her hand, and
 the fever left her: and she

arose, and waited upon them.
 16 And when evening was come, they brought him many possessed by devils: and he cast out the spirits by a word, and all who had
 17 illnesses he cured: that it might be fulfilled what was spoken by the prophet*,
 "Himself he took our infirmities, and bore our diseases."
 18 Now when Jesus saw great multitudes about him, he gave orders to pass to the
 19 other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
 20 And Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where he can lay
 21 his head. And another of his disciples said unto him, Permit me first to go and bury my father. And Jesus said
 22 unto him, Follow me; and let the dead bury their own dead.
 23 And going on board a vessel, his disciples followed
 24 him. And, behold, there was a great tempest in the sea, so that the vessel was hid by the waves; but he was
 25 asleep. And his disciples coming, awoke him, saying, Lord, save us: we are perishing!
 26 And he said unto

them, Why are ye fearful, O ye of little faith? Then arising, he issued his mandate to the winds, and to the sea; and there was a great calm. And the men marvelled saying, What a wondrous man is this, that even the winds and the sea obey him! And
 27 when he came to the other side, into the region of the Gergasenes, there met him two demoniacs, coming from the sepulchres; exceeding fierce, so that no person was able to pass by that road. And lo! they cried out, say-
 28 ing, What have we to do with thee, Jesus, thou Son of God? art thou come hither before the time to torment us? And at a considerable
 29 distance, there was a great herd of swine feeding. Then
 30 the devils besought him, saying, If thou cast us out, permit us to go into the herd of swine. And he said to them,
 31 Go. Then they going forth out of him, entered into the herd of swine: and lo! the whole herd of the swine rushed down a precipice into the sea; and
 32 perished in the waters. But they who fed them fled, and going away into the city, reported all things, and what
 33 had happened to the demoniacs. And, behold, all the
 34 city came out to meet him: and when they saw him, they besought him to depart from their territories.

CHAP. IX.

1 **AND** going on board the vessel, he passed over, and
2 came to his own city. And lo! they brought him a paralytic, stretched on a bed: and Jesus seeing their faith said to the paralytic, Be of good cheer, son; thy sins are
3 forgiven thee. And lo! some of the scribes said within themselves, This man blasphemeth. And Jesus, seeing
4 their thoughts, said, Wherefore do ye imagine evil things
5 in your hearts? For which is the easier, to say, Thy sins are forgiven thee; or to say,
6 Arise, and walk? But that ye may know that the Son of man hath authority upon earth to forgive sins, (then he saith to the paralytic,) Arise, take up thy bed, and go into thy
7 house. And he arose, and
8 went to his house. But when the multitude saw it, they were astonished, and glorified God, who had given such power unto men.
9 And Jesus passing from thence, saw a man sitting at the custom house, called Matthew: and saith unto him, Follow me. And he
10 arose and followed him. And it came to pass, as he sat in his house, many tax-gatherers and sinners came, and sat down at table with Jesus and
11 his disciples. And the Pharisees observing it, said to

his disciples, How is this, that your Master eateth with publicans and sinners? But
12 Jesus hearing it, said unto them, They who are in the vigour of health have no need of the physician, but they who have illness. Go
13 then, and learn what is said*, "I require mercy and not "sacrifice:" for I am not come to call the righteous, but sinners to repentance.

Then came unto him disciples of John, saying, Why
14 do we and the Pharisees keep many fasts, but thy disciples fast not? And Jesus said unto
15 them, Can the children of the bridechamber weep, whilst the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. But no man ingrafts a patch
16 of undressed cloth into an old garment, for the piece supplied taketh from the garment, and the rent becomes worse. Nor do they put new
17 wine into old bottles†: but if they do, the bottles burst, and the wine is spilt, and the bottles are destroyed: but they put new wine into new bottles, and both are preserved.

As he was speaking these
18 things to them, behold, there came a ruler, and prostrated

* Hos. vi. 6.

† They were made of leather, or skins.

himself before him, saying,
My daughter hath just now
died: but come and lay thine
hand upon her, and she shall
19 live. And Jesus arose, and
followed him, and his disci-
20 ples also. And, behold, a
woman, who had an hæ-
morrhage twelve years, came
behind, and touched the
21 fringe of his garment: for
she said within herself, If I
only touch his garment, I
22 shall be cured. Then Jesus,
turning about and beholding
her, said, Be encouraged,
daughter; thy faith hath
saved thee. And the woman
was cured from that hour.
23 And when Jesus was come
into the ruler's house, and
saw the flute-players, and
a multitude confusedly la-
24 menting, he saith to them,
Retire; for the little girl is
not dead, but sleeping. And
25 they derided him. So when
the multitude was put out,
he went in, and took her by
the hand, and the little girl
26 arose. And the fame of it
went forth into all that
country.
27 And as Jesus departed
thence, two blind men fol-
lowed him, crying out, and
saying, Have mercy on us,
28 son of David! So when
he came into the house, the
blind men came to him: and
Jesus said to them, Believe
ye that I am able to do this?
They said unto him, Yes,

Lord. Then he touched 29
their eyes, saying, According
to your faith be it unto you.
And their eyes were opened; 30
and Jesus strictly charged
them, saying, Take care
that no person know it. But 31
they going forth, blazoned
his fame through all that
country.

And when they were com- 32
ing out, behold, they brought
unto him a man, dumb, a
demoniac. And when the 33
devil was cast out, the dumb
man spoke: and the multi-
tudes marvelled, saying, Ne-
ver at any time was the like
to this seen in Israel. But 34
the Pharisees said, By the
prince of the devils doth he
cast the devils out.

And Jesus took a circuit 35
through all the cities and vil-
lages, teaching in their syna-
gogues, and preaching the
gospel of the kingdom, and
healing all manner of disease,
and every malady among the
people. And beholding the 36
multitudes, he was moved
with compassion for them,
because they were fainting,
and lying here and there,
as sheep that had no shepherd.
Then said he to his disciples, 37
The harvest indeed is abun-
dant, but the labourers are
few; entreat therefore the 38
Lord of the harvest, that he
would send forth workmen
for his harvest.

CHAP. X.

1 **AND** having called unto him his twelve disciples, he gave them authority over unclean spirits, to cast them out, and to cure every disease, and every malady. Now these are the names of the twelve apostles; The first, Simon, who is called Peter, and Andrew his brother; James son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the tax-gatherer; James son of Alpheus, and Lebbeus, whose 4 surname is Thaddeus; Simon the Cananite, and Judas Iscariot, who also betrayed him. 5 These twelve did Jesus send forth, commanding them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter 6 not: but go rather to the sheep that are lost of the 7 house of Israel. And as ye go, preach, saying, The kingdom of heaven is approaching. Heal the sick, cleanse 8 the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide 9 neither gold, nor silver, nor 10 brass in your purses, nor a scrip for the journey, nor two coats, nor sandals, nor stick: for the workman is worthy of 11 his food. And into whatsoever city or village ye enter, enquire who in it is worthy;

and there abide till ye depart. And when ye come into a 12 family, salute it: and if the 13 family shall be deserving, your peace shall come upon it: and if it be not deserving, your peace shall return to you. And whosoever shall 14 not receive you, nor attend to your discourses, go out of that house, or city, and shake off the dust of your feet. Verily I say unto you, It shall 15 be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Behold, I send you forth as 16 sheep in the midst of wolves: be ye therefore prudent as serpents, and harmless as doves. But be on your 17 guard against men: for they will deliver you up to the synhedrim, and scourge you in their synagogues. And 18 ye shall be brought before rulers and kings for my sake, for a testimony against them and the heathen. But when 19 they shall deliver you up, be under no anxiety what ye shall say; for it shall be given you in that very hour what ye should speak: for it is not 20 you who are speaking, but the Spirit of your Father which is speaking in you. Then 21 brother shall surrender up brother to death, and the father the son; and children shall rise up against parents, and cause them to be put to

22 death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, that man shall be saved.

23 But when they shall persecute you in one city, flee unto another: for verily I say unto you, Ye shall not complete your circuit through the cities of Israel before the Son

24 of man comes. The disciple is not superior to his teacher, nor the servant above his master. It is sufficient if the disciple be as his teacher, and the servant as his master. If they have called the master of the family Beelzebub, how much more his domestics?

26 However, fear them not: for there is nothing concealed, which shall not be discovered; nor hid, which shall not be known. What I say unto you in the dark, publish in the light: and what ye hear whispered into the ear, proclaim upon the roofs.

28 And be not afraid of those who kill the body, and cannot kill the soul: but fear him rather who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father.

30 But even the hairs of your head are all numbered.
31 Fear not, therefore, ye are of more value than many sparrows.

Every one therefore who shall make confession of me before men, of him will I also make confession before my Father who is in heaven. But whosoever shall disown me before men, him will I also disown before my Father who is in heaven.

Think not that I am come to bring peace to the earth: I came not to bring peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And the enemies of a man shall be those of his own house. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth after me, is not worthy of me.

He that preserveth his life shall lose it: and he that loseth his life for my sake shall preserve it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous

42 ous man. And whosoever shall give to one of these little ones, if but a cup of cold water to drink, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XL

† **AND** it came to pass, when Jesus had finished his injunctions to his twelve disciples; he departed thence to teach and preach in their cities.

2 Then John, having heard in prison the works of Christ,
3 sent two of his disciples, and said unto him, Art thou he that cometh, or should we
4 expect another? And Jesus answering said unto them,
5 Go, and tell John what things ye hear and see. The blind receive sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended at me.

7 And when they were gone, Jesus began to speak to the multitudes concerning John, What went ye out into the wilderness to see? A reed
8 shaken with the wind? But what went ye out to see? A man clothed in delicate garments? Lo! they who wear delicate garments are in the
9 houses of kings. Yet what

went ye out to see? A prophet? Yes, I tell you, and abundantly more than a prophet. For this is he of whom
10 it is written *, "Behold, I send my messenger before thy face, who shall prepare thy way before thee." Veri-
11 ly I say unto you, There hath not arisen, from those born of women, a greater than John the Baptist: yet he that is the least in the kingdom of God is greater than he. But from
12 the days of John the Baptist unto the present, the kingdom of heaven is assaulted by violence, and the invaders forcibly seize upon it. For all
13 the prophets and the law until John, foretold *this*. And
14 if ye will receive it, this is Elias who was to come. He
15 that hath ears to hear, let him hear.

But to whom shall I resemble this generation? it is like little boys sitting in the places of concourse, and calling to their companions, and say-
17 ing, We have piped to you, and ye have not danced; we have sung mournful ditties to you, and ye have not beat your breasts. For John came
18 neither eating nor drinking, and they say, He hath a devil: the Son of man is
19 come eating and drinking, and they say, Behold, what a man! a glutton, and a wine-bibber, a friend of pub-

* Mal. iii. 1.

icans and sinners: though wisdom hath been justified by her children.

20 Then began he to upbraid the cities in which the chief of his miracles had been wrought, because they repented not: Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the miracles which had been wrought in you had been done in Tyre and Sidon, long since would they have repented in sackcloth and ashes. Wherefore I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, who hast been exalted unto heaven, shalt be cast down to hell: for if the miracles which have been wrought in thee had been done in Sodom, it had remained unto this day. Wherefore I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 At that time Jesus spake and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and the intelligent, and hast revealed them to babes: yes, Father! since such is thy good pleasure. All things are delivered up to me by my Father: and no person knoweth the Son but the Father;

neither knoweth any person the Father but the Son, and he to whom the Son is pleased to reveal him.

Come to me, all who labour hard, and sustain heavy burdens, and I will give you relief. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light.

CHAP. XII.

AT that time Jesus walked through corn-fields on a sabbath-day; and his disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said to him, Behold, thy disciples do a thing that it is not lawful to do on the sabbath. And he said unto them, Have ye not read what David did, when he was hungry, and they who were with him? how they went into the house of God, and did eat the loaves of shewbread, of which it was not lawful for him or those who were with him to eat, but for the priests alone? Or have ye not read in the law, that on the sabbaths the priests in the temple profane the sabbath, and are not culpable? Now I tell you, That one greater than the temple is here. But if ye had known what that

- meant *, I desire mercy and not sacrifice; ye would not have condemned the innocent. For the Son of man is Lord also of the sabbath.
- And going on from thence, he came into their synagogue; and, behold, a man was there who had a withered hand. And they asked him, saying, Is it lawful to heal on sabbath days? that they might accuse him. Then he said to them; What man of you is there who hath one sheep, and if it fall into a pit on the sabbath, doth he not lay hold on him, and lift him out? Of how much more value then is a man than a sheep? Wherefore it is lawful to do good on the sabbath days.
- Then saith he to the man, Stretch out thy hand; and he stretched it out, and it was restored, sound as the other.
- Then the Pharisees went out, and held a consultation against him, how they might make away with him. But Jesus knew it, and retired from thence, and great multitudes followed him. and he healed them all, and charged them that they should not make him known. That what was spoken by Isaiah the prophet might be fulfilled, saying †, "Behold, my servant, whom I have chosen, my beloved, in whom my soul delighteth: I will put my Spirit upon him, and he shall proclaim judgment for the heathen. He shall not contend, nor be clamorous; neither shall any man in the streets hear his voice. A bruised reed shall he not break down, and smoking flax shall he not quench, until he break forth in judgment for victory. And in his name shall the Gentiles hope."
- Then was brought to him a demoniac, blind and dumb; and he cured him, so as to enable the blind and dumb both to speak and see. And all the multitudes were lost in amazement, and they said, Is not this the son of David? But the Pharisees hearing them, said, This fellow casteth not out devils, but by Beelzebub, the prince of the devils. But Jesus knowing their thoughts, said unto them, Every kingdom divided against itself will be desolated; and every city, or family, divided against itself cannot subsist: so if Satan cast out Satan, he is divided against himself; how then can his kingdom subsist? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out the devils, then truly the kingdom of God is come unto you. Else how can one

* Hos. vi. 6.

† Isa. xlii. 1.

enter into a strong man's house and plunder his goods, except he first bind the strong man, and then will he plunder his goods? He that is not with me, is against me; and he that associates not with me, scattereth abroad. Therefore I say unto you, All sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit shall not be forgiven to men. And whosoever may speak a word against the Son of man, it shall be forgiven him: but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by the fruit. Ye broods of vipers, how can ye speak good things, yourselves being wicked? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and a wicked man out of the evil treasure of his heart bringeth forth evil things. But I tell you, That every idle word which men speak, for it shall they give an account in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees addressed him, saying, Master, we desire to see a sign from thee. But he answered and said unto them, A wicked and adulterous generation seeketh a sign; and no sign shall be given it, but the sign of Jonah the prophet: for as Jonah was in the belly of the whale three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights. The men of Nineveh shall rise up in judgment against this generation, and condemn it: for they repented on the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the South shall rise up in judgment against the men of this generation, and condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

When the unclean spirit is indeed gone out of a man, he traverses through places destitute of water, in search of rest, but cannot find it. Then he saith, I will return to my mansion, whence I came; and on his arrival, he findeth it unoccupied, swept, and furnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and

the last state of that man is worse than the first. So shall it also be with this wicked generation.

- 46 And while he was yet speaking to the multitudes, behold, his mother and his brethren stood without, desiring to speak to him. And a person said unto him, Behold, thy mother and thy brethren stand without, desiring to speak to thee. But he answered and said to him that told him, Who is my mother? and who are my brethren? And stretching out his hand towards his disciples, he said, Behold my mother and my brethren.
- 50 For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

- 1 **T**HEN the same day Jesus going out from the house, sat down near the sea. And vast multitudes were gathered together unto him, insomuch that he entered into a vessel to be seated; and all the multitude stood on the beach.
- 3 And he spake unto them many things in parables, saying, Behold, a sower went out to sow: and as he was sowing, some seeds fell indeed by the road-side; and the birds came and ate them up:
- 5 and other seed fell on a rocky

soil, where it had not much earth; and immediately it sprang up, because it had no depth of earth: and when 6 the sun arose, it was scorched up; and because it had no root, it withered away. And 7 other seeds fell among the thorns; and the thorns sprang up and choked them: but others fell on good 8 ground, and produced fruit, some an hundred, some sixty, and some thirty. He that 9 hath ears to hear, let him hear. And when his disci- 10 ples came, they said to him, Why speakest thou to them in parables? And he answered and said unto them, Be- 11 cause to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For 12 whosoever hath, more shall be given to him, and he shall have abundance: but whosoever hath not, even that he hath shall be taken from him. Therefore I speak to them in 13 parables: that seeing, they may not see; and hearing, they may not hear nor understand. And in them is 14 fulfilled the prophecy of Isaiah, which saith *, With the hearing ye shall hear, and not understand; and seeing ye shall see, and in no wise perceive: for the heart of 15 this people is waxed gross, and with their ears they have

* Isa. vi. 9.

heard heavily, and their eyes they have closed; lest at any time they should see with the eyes, and hear with the ears, and understand with the heart, and be converted, and
16 I should heal them. But blessed are your eyes; for ye see: and your ears; for ye
17 hear. For verily I tell you, That many prophets and righteous men have greatly desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not
18 heard them. Hear ye therefore the parable of the sower.
19 When any person heareth the word of the kingdom, and doth not understand it, the wicked one cometh, and snatcheth away what was sown on his heart: such is he who is the sown by the
20 road-side. But the sown on the rocky soil, is he who having heard the word, and instantly with joy receiving
21 it, hath not really root in himself, but is merely temporary: and when tribulation or persecution ariseth for the word's sake, immediately he is stumbled. But
22 the sown among the thorns, is he who heareth the word, and the anxiety about this world and the deceitfulness of riches, choketh the word, and it becometh unfruitful.
23 But the sown upon the good ground, is he who heareth

the word, and understandeth it; who truly beareth fruit, and produceth, one an hundred fold, and another sixty, and another thirty.

Another parable proposed 24 he to them, saying, The kingdom of heaven is like unto a man who sowed good seed in his field: and while the 25 men were asleep, his enemy came and sowed zizane * among the wheat, and departed. But when the blade 26 was shot up, and produced fruit, then appeared also the zizane. The servants of 27 the proprietor came, and said to him, Master, didst thou not sow good seed in thy field? whence then hath it the zizane? He saith unto 28 them, Some man, an enemy, hath done this. Then the servants said to him, Wilt thou that we go and weed them out? He replied, No; 29 lest perhaps in weeding out the zizane, we root up the wheat with them. Let them 30 both grow together till the harvest: and at the harvest-time I will say to the reapers, Gather out first the zizane, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable he proposed 31 to them, saying, The kingdom of heaven is like a

* I use the native word: If an English one was substituted for a weed we have not, I should say, Cockle.

- grain of mustard, which a man took and sowed in his field : which indeed is among the smallest of all seeds ; but when it is grown, it is among the greatest of herbs, and becomes a tree, so that the birds of the air come and make their nests in the branches of it.
- Another parable spake he to them : The kingdom of heaven is like leaven, which a woman took and covered up in three measures of flour, until the whole was leavened.
- All these things spake Jesus in parables to the multitudes ; and without a parable he spake not to them : that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will bring forth things hid from the foundation of the world *
- Then Jesus dismissing the multitudes, went into a house ; and his disciples came unto him, saying, Explain to us the parable of the zizane of the field. And he replying said to them, He that sowed the good seed, is the Son of man ; the field is the world : and the good seed are those who are the children of the kingdom ; but the zizane are the children of the wicked one ; the enemy who sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As therefore the zizane are gathered, and burned in the fire ; just so shall it be at the end of this world. The Son of man shall send out his angels, and shall gather together out of his kingdom all things offensive, and those who practise iniquity ; and will cast them into a furnace of fire ; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.
- Again, the kingdom of heaven is like a treasure hid in a field : which when a man findeth, he hideth, and for joy thereof, goeth away and selleth all that he hath, and buyeth that field.
- Again, the kingdom of heaven is like a merchant-man in search of beautiful pearls : who, having discovered one of vast price, went away and sold all that he possessed, and bought it.
- Again, the kingdom of heaven is like to a net cast into the sea, and collecting fish of every kind : which, when it was full, they drew to the beach, and sitting down, selected the good into baskets, but cast those of a bad kind away. Just so shall it be at the end of this world : the angels shall go forth, and

* Psal. lxxviii. 2.

shall separate the wicked from
50 amidst the just, and shall cast
them into a furnace of fire :
there shall be weeping and
51 gnashing of teeth. Jesus saith
unto them, Have ye under-
stood all these things ? They
say unto him, Yes, Lord.
52 Then said he unto them,
Therefore every scribe in-
structed unto the kingdom
of heaven, is like unto a man,
the master of a family, who
bringeth out of his storehouse
things new and old.

53 And it came to pass, when
Jesus had finished these para-
bles, he departed thence.
54 And coming into his own
country, taught them in their
synagogues, so that they were
exceedingly struck, and said,
Whence hath this man this
wisdom, and these miracles ?
55 Is not this the carpenter's son ?
is not his mother called Mary ?
his brethren, James, and
Joses, and Simon, and Judas ?
56 and his sisters, are they not
all among us ? whence then
57 hath he all these things ? And
they were offended at him.
But Jesus said unto them, A
prophet is not disrespected,
except in his own country,
58 and in his own family. And
he did not there many mira-
cles because of their unbelief.

of Jesus, and said unto his 2
servants, This is John the
Baptist ; he is risen from the
dead, and therefore miracles
are wrought by him. For 3
Herod having seized John,
had bound him, and put him
in prison, for the sake of He-
rodias, the wife of Philip his
brother. For John said unto 4
him, It is unlawful for thee
to have her. And though 5
he wished to kill him, he was
afraid of the multitude, for
they held him as a prophet.
But when Herod's birth-day 6
was kept, the daughter of
Herodias danced in the cir-
cle, and pleased Herod : so 7
that with an oath he promised
to give her whatever she
should ask. And she, being 8
previously urged on by her
mother, said, Give me here,
in a spacious dish, the head
of John the Baptist. And 9
the king was grieved : but
for his oath's sake, and on
account of those who were
with him, he commanded it
to be given her. And he sent, 10
and beheaded John in the
prison. And his head was 11
brought on a large dish, and
was given to the young lady :
and she brought it to her mo-
ther. And his disciples came 12
and took the body, and buried
it, and they came and told
Jesus. And when Jesus heard 13
it, he withdrew from thence
in a vessel into a desert place
apart : and when the multi-

CHAP. XIV.

1 A T that time Herod the te-
trarch heard the report

tudes heard it, they followed him on foot from the cities.

- 14 And when Jesus was come forth, he saw a great multitude, and was moved with compassion towards them, and
15 healed their sick. But when evening was come, his disciples came unto him, saying, The place is desert, and the day is far advanced; send the multitude away, that they may go into the villages, and buy themselves provisions.
16 But Jesus said unto them, They need not depart: give
17 ye them to eat. And they said unto him, We have nothing here except five loaves
18 and two fishes. Then he said, Bring them hither to me.
19 And he commanded the multitude to sit down on the grass, and taking the five loaves and the two fishes, looking up to heaven, he blessed them, and brake, and gave the loaves to the disciples, and the disciples to the
20 multitude. And they did all eat, and were filled: and they took up the superabundance of the fragments, twelve baskets full. And they who had
21 eaten, were about five thousand men, besides women and
22 children. And immediately Jesus compelled his disciples to go on board the vessel, and pass before him to the other side, while he dismissed the people.

And when he had sent 23 away the multitude, he went up into a mountain apart to pray: and when evening came, he was there alone. But the vessel was already in 24 the midst of the sea, tossed with the waves: for the wind was contrary. Then at the 25 fourth watch of the night came Jesus unto them, walking on the sea. And when 26 the disciples saw him walking on the sea, they were greatly agitated, saying, It is his apparition. And they cried out with terror. And immedi- 27 ately Jesus spake to them, saying, Be of good courage: it is I; be not terrified. Then Peter answering, said, 28 Lord, if it be thou, command me to come unto thee upon the waters. And he 29 said, Come. And descending from the vessel, Peter walked upon the waters to come to Jesus. But seeing the wind 30 boisterous, he was afraid; and beginning to sink in the deep, he cried out, saying, Lord save me. Then imme- 31 diately Jesus stretching out his hand, laid hold on him, and said to him, O thou of little faith, wherefore dost thou doubt? And when they 32 came aboard the vessel, the wind ceased. And they who 33 were in the vessel, came and worshipped him, saying, Truly thou art the Son of God,

34 And passing over, they
came to the land of Genne-
35 sareth. And when the men
of that place knew him, they
sent into all that neighbour-
hood, and brought to him all
36 that had illnesses: and they
besought him that they might
only touch the fringe of his
garment: and as many as
touched it were cured.

CHAP. XV.

1 THEN came to Jesus scribes
and Pharisees from Jeru-
2 salem, saying, Why do thy
disciples transgress the tradi-
tion of the elders? for they
wash not their hands when
3 they eat bread? And he an-
swering said to them, And
why do you transgress the
command of God, by your
4 tradition? For God com-
manded, saying *, " Honour
" thy father and thy mother:"
and †, He that curseth father
or mother, let him surely die.
5 But ye say, If any man de-
clare to his father or mother,
This is a *devoted* gift, which
else might have been employ-
ed by me for thy advantage;
6 then he shall not with it ho-
nour his father and mother:
so have ye vacated the com-
mand of God by your tradi-
7 tion. Ye hypocrites, well
hath Isaiah prophesied con-
8 cerning you, saying ‡, This

people draweth nigh to me
with their mouths, and ho-
noureth me with the lips, but
their heart is far distant from
me. But in vain do they 9
worship me, teaching doc-
trines the commandments of
men. And he called to him 10
the multitude, and said unto
them, Hear, and understand:
not that which goeth into 11
the mouth defileth a man;
but what cometh out of the
mouth, that defileth the man.
Then his disciples ap- 12
proaching, said to him,
Knowest thou how offended
the Pharisees were at hearing
that speech? Then he an- 13
swered and said, Every plant
which my heavenly Father
hath not planted shall be
rooted up. Leave them to 14
themselves: they are blind
leaders of the blind. But if
the blind lead the blind, they
will both fall into the pit.
Then Peter answering said 15
unto him, Explain to us this
parable. And Jesus said, 16
Are ye also to this time desti-
tute of intelligence? Do ye 17
not observe, that every thing
which entereth into the
mouth passeth into the belly,
and is ejected into the vault?
But the things which go 18
forth out of the mouth, come
out of the heart, and they
are the things which defile a
man: for out of the heart 19
proceed wicked reasonings,
murders, adulteries, whore-

* Exod. xx. 12. † Exod. xxi. 17.

‡ Isa. xxix. 13.

- doms, thefts, false testimonies, 20 blasphemies: these are the things which defile a man: but to eat with unwashed hands doth not defile a man.
- 21 And going forth thence, Jesus retired into the coasts 22 of Tyre and Sidon. And lo! a woman of Canaan coming out of these coasts, cried aloud, saying to him, Have mercy on me, Lord, Son of David: my daughter is a 23 grievous demoniac. But he replied not a word to her. Then his disciples came and intreated him, saying, Send her away; for she is crying 24 aloud after us. But he said in reply, I am not sent, save only to the lost sheep of the 25 house of Israel. Then she came, and worshipped him, 26 saying, Lord, help me! But he answering said, It is not proper to take the children's bread and throw it to the 27 dogs. And she said, True, Lord: yet even the dogs eat of the crumbs which fall from 28 their master's table. Then Jesus answering said unto her, O woman, great is thy faith! be it unto thee even as thou desirest. And her daughter was cured from that hour.
- 29 And departing thence, Jesus went to the sea-side of Galilee; and ascending a mountain, he sat down there. 30 And great multitudes came to him, bringing with them the lame, blind, dumb, 31 cripples, and many others, and cast them down at the feet of Jesus; and he cured them all: insomuch that the 32 multitude marvelled when they saw the dumb speaking, the cripples sound, the lame walking, and the blind restored to sight: and they glorified the God of Israel.
- Then Jesus calling his disci- 32 ples, said, I have compassion on the multitude, for they have now continued with me three days, and have not any thing to eat: and send them away fasting I will not, lest they faint on the road. And 33 his disciples said unto him, Whence can we in the wilderness have loaves enough to satisfy the cravings of so great a multitude? And Je- 34 sus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he com- 35 manded the multitude to sit down on the ground. And 36 taking the seven loaves and the fishes, he gave thanks, and brake, and gave to his disciples, and the disciples to the multitude. And they 37 did all eat, and were filled: and took up a superabundance of fragments seven baskets full. And they that 38 had eaten were four thousand men, besides women and children. And dismissing the 39 multitudes he went on board

a vessel, and came into the coasts of Magdala.

CHAP. XVI.

1 **AND** the Pharisees and the Sadducees came to him, and, to make trial of him, desired him to shew them a
2 sign from heaven. And he answering, said unto them, When evening comes, ye say, Fair weather, for the sky is
3 red. And in the morning, It will be tempestuous to-day, for the sky is gloomy and fiery red. Ye hypocrites, do ye know how to discern the appearance of the sky, and are ye unable to discern the
4 signs of the times? A wicked and adulterous generation seeketh a sign; and no sign shall be given to it, but the sign of the prophet Jonah. And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take
6 bread. Then Jesus said to them, Beware and abstain from the leaven of the Pharisees and of the Sadducees.
7 So they reasoned among themselves, saying, It is because we have not taken
8 bread. But when Jesus knew it, he said unto them, Why are ye reasoning among yourselves, O ye of little faith, because ye have not taken
9 bread? Do you not consider,

nor remember the five loaves among the five thousand, and how many baskets ye took up? Nor the seven loaves 10 among the four thousand, and how many baskets ye took up? How is it that ye do not understand, that I spake not to you of bread, to beware of the leaven of the Pharisees and of the Sadducees? Then 12 understood they, that he spake about abstaining not from the leaven in the bread, but from the doctrine of the Pharisees and the Sadducees.

Then Jesus coming into 13 the parts of Cæsarea Philippi, questioned his disciples, saying, Who do men say that I am? The Son of Man? But they replied, 14 Some, that thou art John the Baptist; but others, Elias; and others again, Jeremiah, or one of the prophets. He 15 said unto them, But who do ye say that I am? Then 16 Simon Peter answering said, Thou art the Messiah, the Son of the living God. And 17 Jesus replying, said to him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this to thee, but my Father, who is in heaven. And I tell thee, 18 That thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. And I will give thee the 19 keys of the kingdom of hea-

ven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then he commanded his disciples, that they should tell no man that he was Jesus the Messiah.

21 From that time Jesus began to shew his disciples, that he must go to Jerusalem, and suffer many things of the elders, and of the chief-priests, and of the scribes, and be put to death, and the third day rise again. And Peter taking him aside, began to chide him, saying, Mercy on thee, Lord! this shall never be thy case. Then turning from him, he said unto Peter, Get thee behind me Satan! thou art an offence to me: for thou dost not relish the things of God, but those of men.

24 Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever is desirous to preserve his life, shall lose it; but whosoever would lose his life for my sake, shall find it. 26 For what would a man be advantaged, though he could gain the whole world, if he should suffer the loss of his soul? or what will a man give as the ransom for his soul? For the Son of man shall hereafter come in the

glory of his Father, with his angels, and then shall he recompense every man according to his practice. Verily I say unto you, There are some of those standing here, who shall in no wise taste of death, until they see the Son of man coming in his kingdom.

CHAP. XVII.

THEN six days after, Jesus taketh Peter, and James, and John his brother, and bringeth them into an exceeding high mountain apart. And he was transformed before them: and his face shone as the sun, and his garments were white as the light. And behold, there appeared to them, Moses and Elias talking with him. Then Peter addressing him, said to Jesus, Lord, It is well that we are here; if it please thee, we will make here three tents; one for thee, and one for Moses, and one for Elias. And while he was yet speaking, behold, a luminous cloud overshadowed them; and lo! a voice out of the cloud, saying, This is my beloved Son, in whom is my delight; hear him! And the disciples hearing it, fell on their face, and were exceedingly affrighted. And Jesus came and touched them, and said, Arise, be not affrighted. Then lifting up their eyes, they saw no

- 9 person, but Jesus only. And when they were coming down from the mountain, Jesus commanded them, saying, Tell no man the vision, until the Son of man is risen from the dead. And his disciples asked him, saying, Why then do the scribes affirm, that Elias must come first? Then Jesus answering said unto them, Elias indeed cometh first, and will reform all things. But I say unto you, That Elias is already come, and they knew him not, but have done by him whatsoever they chose: even so also must the Son of man suffer by them. Then understood the disciples that he spake to them of John the Baptist.
- 14 And when they were come to the multitude, there came to him a man, kneeling down to him, and saying, Lord, have compassion on my son, for he is a lunatic, and suffers grievously; for oftentimes he falleth into the fire, and often into the water.
- 16 And I brought him to thy disciples, and they have not been able to cure him. Then Jesus answering, said, O generation, faithless, and perverse! how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him, and the devil came out of him; and the child was cured from that hour. Then the disciples of Jesus coming privately, said, Why could not we cast it out? Then said Jesus unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard, ye shall say to this mountain, Remove from hence, thither, and it will remove; and nothing will be impossible for you. But this kind goeth not out but by prayer and fasting.
- And as they were returning into Galilee, Jesus said unto them, The Son of man must be delivered into the hands of men: and they shall kill him, and the third day he shall rise again. And they were grieved exceedingly.
- And when they came to Capernaum, they who receive the tax of two drachmas came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he came into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth receive customs and tax? from their own children, or from aliens? Peter saith to him, From aliens. Jesus saith unto him, In that case then the children are free. But that we give them no offence, go unto the sea, and cast in a hook, and take the first fish which cometh up; and on opening his

mouth, thou wilt find a stater*, that take and give them for me and thee.

CHAP. XVIII.

- 1 **A**T that time came the disciples to Jesus, saying, Who is indeed the greatest in the kingdom of heaven?
- 2 And Jesus calling a little boy, set him in the midst of them,
- 3 and said, Verily I say unto you, Except ye be changed and be as little children, ye shall in no wise enter into the
- 4 kingdom of heaven. Whosoever therefore shall humble himself, as this little child, he shall be greatest in the
- 5 kingdom of heaven. And whosoever shall receive one such little child in my name,
- 6 receiveth me. And whosoever shall cause one of these little ones, who believe in me, to stumble, it were better for him that a millstone was hung at his neck, and that he was sunk in the depth of the sea.
- 7 Wo to the world because of offences! for there is a necessity that offences come: nevertheless, wo to that man by whom the offence cometh!
- 8 If then thy hand, or thy foot, lead thee to offend, cut them off, and cast them from thee: for it were better for thee to enter into life, halting or

maimed, than having two hands or two feet to be cast into the fire, which is eternal. And if thine eye lead thee to offend, pluck it out and cast it from thee, for it were better for thee to enter into life with one eye only, than having two eyes to be cast into hell-fire.

See that ye despise not one 10 of these little ones, for I say unto you, That their angels in heaven continually beheld the face of my Father who is in heaven. For the Son of 11 man is come to save that which was lost.

What think you? If a man 12 have an hundred sheep, and one of them stray, doth he not leave the ninety and nine in the mountains, and go and seek that which had strayed? And if he happen 13 to find it, verily I say unto you, that he rejoiceth over it more than over the ninety and nine which never went astray. Even so it is not the 14 will of your Father who is in heaven, that one of these little ones perish.

Now if thy brother sin 15 against thee, go and reprove him between thyself and him alone; if he hear thee, thou hast gained thy brother. But 16 if he will not hear thee, take with thee one or two more, that by the mouth of two or three witnesses every word may be confirmed. But if 17

* A silver piece, the value of four drachmas.

he disregard them, inform
the church : and if he disre-
gard the church, let him be
to thee as a heathen, or a
18 publican. Verily I say unto
you, Whatsoever things ye
shall bind on earth, shall be
bound in heaven : and what-
soever things ye shall loose
on earth shall be loosed in
19 heaven. Again I say unto
you, That if two of you are
concurring upon earth, re-
specting any matter, which
ye shall ask, it shall be done
for them by my Father who
20 is in heaven. For where two
or three are gathered toge-
ther in my name, there am I
in the midst of them.

21 Then Peter coming to him,
said, Lord, how often shall
my brother sin against me,
and I forgive him? till seven
22 times? Jesus saith to him,
I tell thee not until seven
times, but unto seventy times
seven.

23 Therefore is the kingdom
of heaven like unto a certain
king who purposed to settle
his account with his servants.

24 And when he began to make
up the account, there was
brought to him one debtor,
ten thousand talents in ar-
25 rear : but not having where-
withal to pay, his lord or-
dered him to be sold, and
his wife and his children, and
all things whatsoever he pos-
sessed, and payment to be
26 made. Then that servant

falling prostrate, paid him
the most profound homage,
saying, Lord, have forbear-
ance with me, and I will pay
thee all. Then his lord, 27
moved with compassion to-
wards that servant, dischar-
ged him, and forgave him
the debt. But that servant 28
going out, found one of his
fellow-servants, who owed
him a hundred denarii *, and
seizing, throttled him, say-
ing, Pay me what thou owest.
Then his fellow-servant fell at 29
his feet, and besought him,
saying, Have forbearance
with me, and I will pay thee
all. And he would not : 30
but went and cast him into
prison, till he should pay
what he owed. Then his 31
fellow-servants, when they saw
what was done, were exceed-
ingly sorry, and came to
their lord, and gave him an
explicit account of all things
that had passed. Then his 32
lord, calling him before him,
said to him, Thou vile slave!
all that debt I forgave thee,
because thou besoughtest me :
and oughtest thou not to 33
have had compassion on thy
fellow-servant, even as I had
pity on thee? And his lord, 34
incensed, delivered him up to
the torturers, till he should
pay all that he owed him.
Even so also will my hea- 35
venly Father do to you, ex-
cept ye forgive every one of

* A coin value 7½ d.

you his brother, from your hearts, their trespasses.

CHAP. XIX.

- 1 **AND** it came to pass when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan. And great multitudes followed him; and he healed them there. And the Pharisees came to him, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? But he replying, said unto them, Have ye not read, that he who created them from the beginning, created them male and female *? And he said, for this reason shall a man forsake father and mother, and shall cleave to his wife, and † they two shall be one flesh. Wherefore they are no longer two, but one flesh. What therefore God hath yoked together, let no man separate. They say unto him, Why then did Moses command ‡ to give her a bill of divorce, and to put her away? He saith unto them, It was on account of the hardness of your hearts that Moses gave you permission to put away your wives: but from the beginning it was not thus.
- 9 And I tell you, that who-

ever shall put away his wife, except for whoredom, and shall marry another, committeth adultery: and he that marrieth the divorced woman, committeth adultery. His disciples said unto him, If the case of a man with his wife be thus, it is not expedient to marry. Then he said to them, All men are not capable of receiving this saying, but they to whom it is given. For there are eunuchs, who were so from their mothers' womb; and there are eunuchs, who have been made eunuchs by men; and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that is capable of receiving, let him receive it.

Then were brought to him little children, that he should lay his hands upon them, and pray for them: but the disciples rebuked them. Then said Jesus, Permit little children, and hinder them not from coming to me; for of such is the kingdom of heaven. And when he had laid his hands upon them, he departed thence.

And lo! a person coming to him, said, Good Master, what good thing shall I do, in order to attain eternal life? Then he said to him, Why callest thou me good? there is none good but one, even God: but if thou art desirous

* Gen. i. 27. † Gen. ii. 24.
‡ Deut. xxiv. 1.

of entering into life, keep the
18 commandments. He saith
unto him, Which? Then said
Jesus, these, * Thou shalt do
no murder, Thou shalt not
commit adultery, Thou shalt
not steal, Thou shalt not bear
19 false witness, Honour thy fa-
ther and thy mother; and,
Thou shalt love thy neigh-
20 bour as thyself. The young
man saith to him, All these
things have I observed from
my youth: in what am I still
21 deficient? Jesus said to him,
If thou art desirous to be
perfect, go, sell all thy sub-
stance, and give to the poor,
and thou shalt have treasure
in heaven; and come, fol-
22 low me. Now when the
young man heard this speech,
he went away sorrowful:
for he had great possessions.
23 Then Jesus said to his dis-
ciples, Verily I say unto you,
That very difficultly shall a
rich man enter into the king-
24 dom of heaven. And again
I repeat it to you, It is easier
for a camel to pass through
the eye of a needle, than for
a rich man to enter into the
25 kingdom of God. But when
his disciples heard it, they
were exceedingly amazed,
saying, Who then can be
26 saved? And Jesus looking
upon them, said unto them,
With men this is impossible;
but with God all things are
possible.

Then Peter addressing him, 27
said unto him, Lo! we have
left all and followed thee;
what, I pray thee, shall we
receive? Then said Jesus un- 28
to them, Verily I say unto
you, That ye who have fol-
lowed me in the regeneration,
when the Son of man shall
sit on the throne of his glory,
ye also shall sit on twelve
thrones, judging the twelve
tribes of Israel. And every 29
one who hath left family, or
brethren, or sisters, or father,
or mother, or wife, or chil-
dren, or lands, for my name
sake, shall receive an hun-
dred fold, and shall inherit
life eternal. But many, now 30
first, will be the last; and
last, who will be the first.

CHAP. XX.

FOR the kingdom of hea- 1
ven is like a man, the
master of a family, who went
out at break of day, to hire
labourers into his vineyard.
And when he had agreed 2
with the labourers at a dena-
rius* a day, he sent them into
the vineyard. And going 3
out about the third hour, he
saw others standing in the
market place unemployed. 4
And he said to them, Go ye
also into the vineyard, and
whatever is equitable, I will
give it you. So they went.

* About 7½ d. the pay then of a day-
labourer.

* Exod. xx. 13.

- 5 Again going out, about the sixth and ninth hour, he did
 6 after the same manner. But about the eleventh hour, going out, he found others standing unemployed, and saith unto them, Why stand ye here all the day idle?
 7 They say unto him, Because no man hath hired us. He saith to them, Go ye also into the vineyard; and whatever is equitable, ye shall receive. Now when the evening came, the master of the vineyard said to his overseer, Call the labourers, and give them their wages, beginning from the last to the first.
 9 And when they came, who began about the eleventh hour, they received each a denarius. But when the first came, they expected that they should receive more; and they also received every man
 11 a denarius. But when they received it, they murmured against the master of the family: saying, These last have wrought only a single hour, and thou hast put them on an equality with us, who have borne the burden and
 13 heat of the day. But he answering, said to one of them, Friend, I do thee no injustice; did I not agree with thee for a denarius? Take
 14 then thine own, and begone: I chuse to give to this last even as to thee. Is it not lawful to do what I will with my
 own? Is thine eye evil, because I am good? Thus shall
 16 the last be first, and the first last; for many are called, but the elect are few.
- And Jesus going up to Jerusalem, took his twelve disciples aside on the road, and said to them; Lo! we are
 18 going up to Jerusalem, and the Son of man will be betrayed to the chief priests and scribes, and they shall condemn him to death, and shall
 19 deliver him to the Gentiles, to insult, and to scourge, and to crucify: and the third day, he shall rise again.
- Then came to him the mother of Zebedee's children, with her sons, paying him obeisance, and petitioning a favour of him. Then he said
 21 to her, What is thy wish? She saith unto him, Tell me that these my two sons shall sit, the one at thy right hand, and the other at thy left, in thy kingdom. Then Jesus
 22 answering said, Ye know not what ye ask. Can ye drink of the cup that I am going to drink, and be baptised with the baptism with which I am baptised? They say unto him, We are able. And he saith
 23 unto them, Ye shall indeed drink of my cup, and with the baptism with which I am baptised, shall ye be baptised; but to sit on my right hand, and on my left, it is not in my power to bestow, but on

those, for whom it was prepared by my Father.

CHAP. XXI.

- 24 And the twelve, on hearing this, were filled with indignation against the two brethren. But Jesus, calling them to him, said, Ye know that the princes of the Gentiles lord it over them, and their great men exercise authority among them. But thus shall it not be with you. But whosoever will be a great man among you, let him be your servant; and whosoever will be first, let him be your slave. Even as the Son of man came not to be waited upon, but to serve, and to give his life a ransom for many.
- 29 And as they were going out of Jericho, a great multitude followed him. And, behold, two blind men sat by the road side, who hearing that Jesus was passing by, cried out, saying, Have mercy on us, O Lord, son of David! And the multitude checked them, that they should be silent; but they cried out the more, Have mercy on us, Lord, son of David. And Jesus standing still, called them, and said, What desire ye, that I should do for you? They say unto him, Lord, that our eyes may be opened. Then Jesus, moved with compassion, touched their eyes; and immediately their eyes recovered sight, and they followed him.

AND when they drew nigh to Jerusalem, and were come to Bethphage to the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village, which is opposite you, and immediately you will find an ass tied, and a foal with her; loose and bring them to me. And if any man say aught to you, ye shall tell them, That the Lord hath need of them, and immediately he will send them. Now this was entirely done, that what was spoken by the prophet might be fulfilled, saying*, "Tell the daughter of Sion, Lo! thy King cometh to thee, meek, and sitting on an ass, even on a foal the ass's colt." Then the disciples going, and doing as Jesus had commanded them, brought the ass and her foal, and they spread over them their garments, and seated him upon them. And a vast multitude spread their garments on the road, and others cut down branches from the trees, and strewed them on the road: and the multitudes who went before, and who followed after, cried, saying, Hosanna, to the son of David; blessed is he who cometh in the name of the Lord: Hosanna in the highest.

* Zech. ix. 9.

- 10 And when he was entered into Jerusalem, the whole city was in commotion, saying, Who is this? Then the multitudes said, This is Jesus, the prophet, who is from Nazareth of Galilee.
- 12 And Jesus entered into the temple of God, and cast out all those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold doves: and said unto them, It is written*, "My house shall be called a "house of prayer," but ye have made it a den of robbers.
- 14 Then the blind and the lame came unto him, into the temple, and he cured them. But when the chief priests and scribes saw the marvellous acts which he did, and the children crying out in the temple, and saying, Hosanna to the son of David; they were filled with indignation; and said to him, Hearst thou what these say? Jesus replied to them, Yes; but have ye never read*, "That out of the mouths of "infants and sucklings thou
- 17 "hast perfected praise?" And turning his back upon them, he went out of the city to Bethany, and lodged there.
- 18 Now in the morning, when returning into the city, he was hungry: and seeing a fig-tree at the road side, he went up to it, and found nothing on it but leaves only: and saith unto it, Let no fruit spring from thee henceforth for ever: and immediately the fig-tree withered entirely away. And when his disciples saw it, they marvelled, saying, How suddenly is the fig-tree withered away! But Jesus addressing them, said, Verily I tell you, if ye have faith, and entertain no doubt, not only shall ye do what is done to the fig-tree, but if ye should even say to this mountain, Be lifted up, and be cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
- And when he was come into the temple, the chief priests and the elders of the people came to him, as he was teaching, demanding, By what authority doest thou these things? And who gave thee this authority? Then Jesus answering, said to them, I also will ask you one question, which if ye answer me, then will I tell you by what authority I do these things. The baptism of John whence was it? from heaven, or from men? Hereupon they reasoned among themselves, saying, If we reply, From heaven, he will say to us, Why then did ye not believe him? But

* Isa. lvi. 7.

* Psalm viii. 2.

if we say, From men, we are afraid of the populace; for they all hold John as a prophet. So they answered Jesus, and said, We cannot tell. Then said he also to them, Neither tell I you by what authority I do these things.

28 But what think ye? A man had two sons; and coming to the first he said, Son, go work to-day in my vineyard. But he answering said, I will not: yet repenting afterwards, he went. And coming to the other, he spake after the same manner, and he replying, said, I go, sir; yet went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say unto you, That tax-gatherers and harlots shall go before you into the kingdom of God. For John came unto you in the way of righteousness, and ye believed him not: but the tax-gatherers and harlots believed on him. But ye, when ye saw it, repented not afterwards, that ye should believe on him.

33 Hear another parable: There was a certain man, the master of a family, who planted a vineyard, and set a hedge about it, and digged in it a wine-press, and built a tower, and hired it out to husbandmen, and went into a distant country. But when the sea-

son for fruits drew near, he sent his servants to the husbandmen to receive his fruits. And the husbandmen took his servants, one they beat, and another they killed, and a third they stoned. Again he sent other servants more than the first, and they treated them in the same manner. Then at last he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir, come let us kill him, and let us seize on the inheritance. And they took him, and cast him out of the vineyard, and slew him. When therefore the master of the vineyard cometh, what will he do with these husbandmen? They say unto him, He will dreadfully destroy those wicked wretches, and will let out his vineyard to other husbandmen, who will render him the fruits in their seasons. Jesus saith unto them, Have ye not read in the Scriptures*, "The stone, which the builders rejected, the same is become the head of the corner; this is done by the Lord, and it is wonderful in our eyes." Therefore I tell you, That the kingdom of God shall be taken away from you, and given to a nation, producing the fruits thereof. And who

* Psal. cxviii. 22.

soever shall fall on this stone, shall be broken in pieces, but on whomsoever it shall fall, it shall grind him to powder.

45 And when the chief priests and Pharisees heard his parables, they knew that he was speaking concerning them.

46 And they sought to apprehend him; but were afraid of the people, for they held him as a prophet.

CHAP. XXII.

1 AND Jesus continuing his discourse, spake again to
2 them in parables, saying, The kingdom of heaven is like to a certain king, who made a marriage-feast for his son:
3 and sent his servants to call those who were invited to the entertainment: and they
4 would not come. Again he sent other servants, saying, Tell those who have been invited, Behold, I have prepared my dinner; my oxen and the fatlings are killed, and all things are ready; come unto the marriage-feast.

5 But they gave themselves no concern about it, and went their several ways, one to his own farm, and another to his traffick: And the rest seizing his servants, insulted
7 and slew them. Then the king, when he heard it, was incensed: and sending out his armies, destroyed these murderers, and burnt down

their city. Then he said to 8 his servants, The wedding entertainment indeed is ready, but those who were invited were not worthy: go there- 9 fore into the thoroughfares of the roads, and as many as ye find, invite to the banquet.

So these servants going out 10 into the roads, collected all, as many as they found, both bad and good; and the wedding feast was fully furnished with guests. Then the king 11

coming in to look around on the guests, saw there a man who had not put on the wedding garment: and he saith 12 to him, Friend, how camest thou in here, not having the garment provided for the marriage feast? And he was speechless. Then said the 13 king to the servants, Bind his feet and hands, and take him away, and cast him into the darkness, which is without; there shall be weeping and gnashing of teeth. For 14 many are called, but few elect.

Then went the Pharisees, 15 and took counsel together how they might lay a snare to entrap him in his discourse. And they sent to him their 16 disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God with veracity; and carest for no man, for thou regardest not the person of men: tell us there- 17

fore, What thinkest thou? Is it lawful to pay tribute to
18 Cæsar, or not? But Jesus knew their wicked design, and said, Why tempt ye me,
19 ye hypocrites? Shew me the money for the tribute; and they brought him a denarius.
20 And he saith unto them, Whose figure is this and in-
21 scription? They say unto him, Cæsar's. Then saith he to them, Render therefore to Cæsar, the things which are Cæsar's; and to God, the
22 things which are God's. And when they heard him, they marvelled, and leaving him, went away.
23 On the same day the Sadducees came to him, who say, that there is no resurrection, and they put a question to him,
24 saying, Master, Moses said *, "If a man die having no chil-
"dren, his brother in right of
"affinity shall marry his wife,
"and raise up seed for his
25 "brother." Now there were with us seven brothers; and the first marrying, died, and had no offspring, and left his
26 wife to his brother; likewise the second also; then the
27 third; so on to the seven. Last of all the woman died also.
28 In the resurrection therefore, whose wife shall she be of the seven? for they all had her.
29 Jesus then answering, said unto them, Ye are in an error, from not knowing the

Scriptures, and the power of God. For at the resurrec- 30
tion, they neither marry, nor are given in marriage, but are as the angels of God in heaven. But with respect to 31
the resurrection of the dead, have ye not read what was spoken to you of God *, say-
ing, "I am the God of Abra- 32
"ham, and the God of Isaac," "and the God of Jacob?" God is not the God of the dead, but of the living. And 33
when the multitude heard it, they were amazingly struck with his doctrine.

But the Pharisees hearing 34
that he had stopped the Sad-
ducees' mouths, they assem-
bled together: and one of 35
them, a teacher of the law, put a question to him, to make trial of him, and said,
Master, which is the great 36
commandment in the law? Then Jesus said to him, "Thou 37
"shalt love the Lord thy God
"with all thy heart, and with
"all thy soul, and with all thy
"mind †." This is the first and 38
great commandment. And 39
the second is like to it †,
"Thou shalt love thy neigh-
"bour as thyself." On these 40
two commandments, the whole law and the prophets depend.

The Pharisees being then 41
assembled, Jesus put a ques-
tion to them, saying, What 42

* Deut. xxy. 5.

* Exod. iii. 6.

† Deut. vi. 5.

† Lev. xix. 18.

think ye of the Messiah, whose son is he? They say
 43 unto him, David's. He saith unto them, How then doth David by the Spirit call him
 44 Lord? saying *, "The Lord said unto my Lord, Sit at my right hand, till I put
 45 "thine enemies as a footstool for thy feet." If then David calleth him Lord, how is he
 46 his son? And no man could answer him a word, neither durst any man, from that day, interrogate him any more.

CHAP. XXIII.

1 THEN Jesus spake to the multitudes and to his
 2 disciples, saying, The scribes and Pharisees are seated on
 3 the chair of Moses; all things therefore which they prescribe for you to observe, observe and practise; but do
 4 not according to their works, for they say, yet do not practise. For they bind burdens
 5 grievous, and difficultly borne, and lay them on men's shoulders; but they will not move them with a finger of their
 6 own. And all their works they do to be seen of men: they make their phylacteries broad, and deepen the fringes
 7 of their garments, and love the principal couch at suppers, and the chief seats in the synagogues, and saluta-

tions in the places of public concourse, and to be called of men, Rabbi, Rabbi. But 8
 be not ye called Rabbi; for one is your leader, the Messiah; and ye all are brethren. And call no man 9
 your father upon earth; for one is your father, who is in heaven. And be not called 10
 leaders; for one is your leader, the Messiah. But he 11
 who is greatest among you shall be your servant. For 12
 whosoever exalteth himself shall be abased; and whosoever abaseth himself shall be exalted.

Wo unto you, scribes and 13
 Pharisees, hypocrites! because ye shut up the kingdom of heaven from men; for ye yourselves enter not in, and those who were coming in, ye suffer not to enter. Wo 14
 unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: wherefore ye shall receive greater condemnation. Wo unto you, scribes 15
 and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is gained, ye make him doubly more the child of hell than yourselves. Wo 16
 unto you ye blind guides! who say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the tem-

* Psalm cx. 1.

- 17 ple, it is binding. Ye fools and blind! for which is the greater, the gold, or the temple which consecrates the gold? And again, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, it is binding. Ye fools and blind! which is the greater, the gift, or the altar which consecrates the gift? 20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things that are upon it. And whosoever sweareth by the temple, sweareth by it, and by him also who dwelleth in it. So he that sweareth by heaven, sweareth by the throne of God, and by him who is seated upon it.
- 23 Wo unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have neglected the weightier precepts of the law, judgment, and mercy, and fidelity: these things ought ye to have done, and not to leave the others undone. Ye blind guides! who strain out a gnat, but gulp down a camel. Wo unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup, and of the dish, but within they are full of rapacity and intemperance. Thou blind Pharisee! cleanse first the inside of the cup and dish, that their outside may become clean also. Wo unto you, scribes and Pharisees, hypocrites! for ye resemble tombs whitewashed, which outwardly indeed appear specious, but within are full of dead men's bones, and all manner of impurity. And just so, ye without indeed appear to men righteous, but within ye are full of hypocrisy and iniquity. Wo unto you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, and adorn the sepulchres of the just, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye bear a testimony to yourselves, that ye are the children of those who killed the prophets, Fill ye up then the measure of your fathers. Ye serpents, ye broods of vipers! how can ye escape from the damnation of hell? Therefore, behold, I am sending to you prophets, and wise men, and scribes; and some of them ye shall kill, and crucify; and some of them ye shall scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood which hath been poured out upon the earth, from the blood of the righteous Abel, to the blood of Zachariah,

son of Barachiah, whom ye
flew between the temple and
36 the altar. Verily I say unto
you, All these things shall
come on this generation.

37 O Jerusalem, Jerusalem,
that killest the prophets, and
stonest those who were sent
unto thee, how often would
I have gathered thy children
to me, as a hen gathereth her
chickens under her wings,
38 and ye would not? Behold,
your habitation is left unto
39 you desolate. For I tell you,
Ye shall henceforth no more
see me, until ye say, Blessed
is he that cometh in the name
of the Lord.

CHAP. XXIV.

1 **AND** Jesus departing was
going his way from the
temple: and his disciples
came to him, to point out to
his observation the buildings
2 of the temple. But Jesus
said unto them, Do you not
see all these things? I tell
you of a certainty, There
shall not be left here one
stone upon another, which
shall not be utterly thrown
down.

3 Then as he was sitting up-
on the mount of Olives, his
disciples came to him pri-
vately, saying, Tell us, when
shall these things be? and
what is the sign of thy com-
ing, and of the consummation
4 of the age? And Jesus an-

swering said unto them, Be-
ware that no man deceive
you. For many will come 5
in my name, saying, I am
the Messiah; and shall de-
ceive multitudes. And ye 6
shall hear of wars, and ru-
mours of wars: see that ye
be not terrified: for these
things must first be, but the
end is not yet. For nation 7
shall be roused up against na-
tion, and kingdom against
kingdom: and there shall be
famines, and pestilences, and
earthquakes, in diverse places.
Now all these things are the 8
beginning of the travailling
pangs. Then shall they deli- 9
ver you up to affliction, and
shall kill you: and ye shall
be hated of all nations for my
name's sake. And then shall 10
many be offended, and shall
betray one another, and hate
one another. And many 11
false prophets shall arise, and
shall deceive many. And 12
because iniquity shall abound,
the love of many will grow
cool. But he that endureth 13
to the end, that man will be
saved. And this gospel of 14
the kingdom shall be preach-
ed through the whole world
for a testimony to all the na-
tions: and then shall come
the final close. When there- 15
fore ye see the abomination
of desolation, spoken of by
the prophet Daniel *, erected
in the holy place, (let him

* Dan. ix. 27.

that readeth, mark ~~this~~.)
 16 then let such as are in Judea
 17 flee into the mountains. Let
 not him who is upon the roof
 go down to take any thing
 18 out of his house. And he
 that is in the field, let him
 not turn back to take his
 19 garment. But wo to those
 who are with child, and have
 an infant at their breasts in
 20 those days! And pray that
 your flight be not in winter,
 21 nor on the sabbath. For then
 the tribulation will be great,
 such as never was from the
 beginning of the world, and
 22 never more shall be. And
 except those days were short-
 ened, there would be no flesh
 saved: but for the elect's
 sake these days shall be short-
 23 ened. Then if any man say
 unto you, Lo! here is the
 Messiah, or there; believe it
 24 not: for false Messiahs and
 false prophets shall arise, and
 give out great signs and won-
 ders; so as to deceive, if it
 were possible, even the elect.
 25 Behold, I have forewarned
 26 you. Therefore if they say
 to you, He is in the wilder-
 nels; go not out: lo! he is
 in the secret closets; believe
 27 it not. For as the lightning
 cometh out from the east,
 and flashes to the west; so
 shall be the coming of the
 28 Son of man. For wherefo-
 ever the carcase is, there will
 the eagles be gathered to-
 29 gether. Then, immediately

after the tribulation of those
 days, shall the sun be dark-
 ened, and the moon shall not
 give her light, and the stars
 shall fall from heaven, and
 the powers of the heavens
 shall be shaken. And then 30
 shall the sign of the Son of
 man appear in the heaven:
 and then shall all the tribes
 of the earth lament bitterly,
 and they shall see the Son of
 man coming on the clouds of
 heaven with power and great
 glory. And he shall send 31
 forth his angels with a trum-
 pet, and a great shout, and
 they shall gather together his
 elect from the four winds,
 from the extremities of the
 heavens to the extremities of
 the same.

Learn then a parable from 32
 the fig-tree; when its branch
 is now tender, and the leaves
 shoot forth, ye know that
 summer is nigh: just so ye, 33
 when ye behold these things,
 know that it is near, even at
 the gates. Verily I say unto 34
 you, This generation shall
 not pass away until all these
 things shall be done. Heaven 35
 and earth shall pass away,
 but my words shall in no wise
 pass away. But of that day 36
 and hour no man knoweth,
 not even the angels of hea-
 ven, but my Father alone.
 But as the days of Noah 37
 were, so also shall the coming
 of the Son of man be. For as 38
 they were in the days prece-

ding the deluge, eating and
 drinking, marrying and giving
 in marriage, until the
 day that Noah entered into
 39 the ark, and they knew it
 not till the deluge came, and
 swept them all away; such
 also shall the coming of the
 40 Son of man be. Then two
 shall be in the field; the one
 shall be taken, and the other
 41 dismissed. Two women grind-
 ing at the mill; the one taken,
 42 the other dismissed. Watch
 therefore: for ye know not
 at what hour your Master
 43 cometh. And this observe,
 that if the master of the fam-
 ily had known in which
 watch of the night the thief
 would have come, he would
 have watched, and not have
 44 suffered him to break into
 his house. Therefore be ye
 also prepared: for in an hour
 that ye think not, the Son of
 man cometh.
 45 Who then is the faithful
 and provident servant, whom
 his Lord hath appointed over
 his household, to give them
 meat in the proper time?
 46 Blessed is that servant whom
 his Lord when he cometh
 47 shall find thus occupied. Ve-
 rily I say unto you, that he
 will place him over all his
 48 substance. But if that wicked
 servant say in his heart, My
 master will be a long while
 49 ere he comes; and shall
 begin to beat his fellow-ser-
 vants, and to eat and drink

with the drunken; the mas- 50
 ter of that servant will come
 in a day that he doth not ex-
 pect him, and at an hour
 which he knoweth not. And 51
 will cut him asunder, and
 give him his portion with the
 hypocrites: there shall be
 weeping and gnashing of
 teeth.

CHAP. XXV.

THEN shall the kingdom 1
 of heaven be like to ten
 virgins, who taking their
 lamps, went forth to meet
 the bridegroom. But five of 2
 them were provident, and five
 foolish. Those who were 3
 foolish, taking their lamps,
 took no oil with them: but 4
 the provident took oil in
 their vessels with their lamps.
 But as the bridegroom stayed 5
 long, they all slumbered and
 slept. Then at midnight the 6
 cry came, Behold, the bride-
 groom is coming; go forth
 to meet him. Then all these 7
 virgins arose, and set about
 trimming their lamps. And 8
 the foolish said to the provi-
 dent, Give us of your oil;
 for our lamps are gone out.
 But the provident replied, 9
 saying, No; lest there be not
 a sufficiency for us and you:
 but go rather to those who
 sell, and buy for yourselves.
 But while they were gone 10
 away to buy, the bridegroom
 came; and they who were

prepared went in with him to the marriage-feast : and the
11 door was shut. Then came afterwards the other virgins, saying, Lord, Lord, open
12 unto us. But he answering said, Verily, I know you not.
13 Watch therefore, for ye know not the day nor the hour in which the Son of man cometh.

14 For the case is like that of a man, who travelling abroad, called his own servants, and delivered to them his goods.

15 And to one he gave five talents, to another two, and to another one, to each according to his several capacity ; and immediately went
16 abroad. He then who had received the five talents, went and traded with them, and acquired five other talents.

17 In the same manner also he that had the two, gained also
18 himself two others. But he that had received the one talent, went and digged a hole in the ground, and hid the silver

19 of his master. Then after a long absence the master of these servants cometh, and maketh a reckoning with
20 them. And he who had received the five talents, coming to him, brought five other talents, saying, Sir, thou deliveredst to me five talents :
21 I have gained to them five other talents. His master said to him, Well done, good and faithful servant : thou

hast been faithful over a few things, I will place thee over many : enter into the joy of thy master. Then came also
22 he that had received the two talents : and said, Sir, thou deliveredst to me two talents : lo ! I have gained to them two other talents. His master
23 said to him, Well done, good and faithful servant : thou hast been faithful over a few things, I will place thee over many : enter thou into thy master's joy. Then came
24 also he that had received the one talent, and said, Sir, knowing thee, that thou art a severe man, reaping where thou hast not sowed, and gathering from whence thou
25 hast not scattered : and being afraid, I went and hid thy talent in the ground : see here, thou hast thine own. Then his master answering
26 said to him, Thou wicked and idle slave, thou knewest that I reap whence I had not sown, and gather where I had not scattered : thou oughtest then
27 to have placed my money with the bankers, so when I came I should have received my own with interest. Take
28 therefore from him the talent, and give it to him that hath the ten talents. For to every
29 one that hath shall be given, and he shall abound : but from him that hath not, even that he hath shall be taken away from him. And cast
30

the unprofitable servant into the outer darkness: there shall be weeping and gnashing of teeth.

- 31 But when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne
32 of his glory: and before him shall all the nations be gathered together; and he shall separate them one from another, as a shepherd separates the sheep from the goats:
33 and he shall place the sheep at his right-hand, but the
34 goats at the left. Then shall the King say to those on his right-hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the
35 world; for I was hungry, and ye gave me to eat: I was thirsty, and ye gave me to drink: I was a stranger, and ye received me hospitably:
36 naked, and ye clothed me: I was sick, and ye took care of me: I was in prison, and
37 ye came to me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink?
38 When indeed saw we thee a stranger, and took thee in? or naked, and clothed thee?
39 When indeed saw we thee sick, or in prison, and came unto thee? And the king answering shall say to them, Verily I tell you, for as much

as ye have done it to one of these my brethren, the very least of them, ye have done it unto me.

Then shall he say also to 41 those on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for 42 I was hungry, and ye gave me nothing to eat: I was thirsty, and ye gave me nothing to drink: I was a 43 stranger, and ye took me not in: naked, and ye did not clothe me: sick, and in prison, and ye took no care of me. Then shall they also 44 answer him, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he reply to 45 them, saying, For as much as ye have not done it to one of the least of these, neither have ye done it to me. And 46 these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

AND it came to pass, that 1 when Jesus had finished all these sayings, he said to his disciples, Ye know that 2 after two days is the passover, and the Son of man is betrayed to be crucified. Then 3 were the chief priests and scribes, and the elders of the

people gathered together in the palace of the high-priest, called Caiaphas. And they consulted together, how they might seize Jesus by guile, and put him to death. But they said, Not on the feast-day, lest there be a tumult among the people.

Now when Jesus was at Bethany, in the house of Simon the leper, there came to him a woman having an alabaster-box of very precious aromatic ointment, and poured it upon his head as he sat at table. But when the disciples saw it, they had indignation, saying, For what end is this waste? For this ointment might have been sold for a considerable sum, and given to the poor. Then Jesus knowing it, said unto them, Why trouble ye the woman? for she hath performed a good act upon me: for the poor ye have always with you, but me ye have not always: for in pouring this odoriferous ointment on my body, she hath done it for my burial. Verily I say unto you, Wherever this Gospel is preached through the whole world, what she hath done shall be also spoken of for a memorial of her.

Then went one of the twelve, called Judas Iscariot, to the chief priests, and said, What will ye give me, and I

will deliver him unto you? Then they placed before him thirty pieces of silver. And from that time he sought an opportunity to deliver him up to them.

Then on the first day of unleavened bread the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city, unto such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover with my disciples at thy house. And his disciples did as Jesus commanded them; and they made ready the passover. And when the evening was come, he sat down at table with the twelve. And as they were eating, he said, Verily I say unto you, that one of you shall betray me. And exceedingly grieved, they began to say to him every one of them, Lord, am I the person? But he answering said, He that dippeth his hand with me into the dish, that man shall betray me. The Son of man indeed is departing, as it is written of him: but wo to that man, by whom the Son of man is betrayed! well had it been for that man if he had never had a being. Then Judas, who betrayed him, addressing him said, Master, is it I? He saith to

- him, Thou hast named the person.
- 26 Then as they were eating, Jesus took bread, and blessing, brake, and gave it to the disciples, and said, Take, eat: this is my body.
- 27 And taking the cup, and giving thanks, he gave it to them, saying, Drink ye all of this: for this is my blood, that *blood* of the new testament, which is shed for many, for the remission of
- 28 sins. And I tell you, That I will no more henceforth drink of this produce of the vine, until that day when I drink it with you, new, in the kingdom of my Father.
- 29 And when they had sung an hymn, they went out to the mount of Olives.
- 30 Then saith Jesus unto them, Ye all will be offended at me this night: for it is written *, "I will smite the shepherd, and the sheep of the flock shall be scattered abroad."
- 31 But after I am risen, I will go before you into Galilee.
- 32 Then Peter, taking up the word, said to him, Though all should be offended at thee, yet will I never be offended.
- 33 Jesus saith to him, I tell thee of a certainty, that this night, before the cock crow, thou shalt deny me thrice. Peter said to him, Though I should die with thee, never will I deny thee. In like manner
- also said all the disciples.
- Then cometh Jesus with them to a place called Gethsemane, and saith to his disciples, Sit ye here, while I go and pray yonder. And taking Peter and the two sons of Zebedee, he began to be deeply sorrowful, and to be overwhelmed with dejection.
- Then saith he to them, My soul is exceeding sorrowful even to death: abide here, and watch with me. And going a little farther, he fell on his face, praying, and saying, My Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh to the disciples, and findeth them sleeping, and he saith to Peter, Is it so, that ye have not strength to watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time he went away, and prayed, saying, O my Father, If it be not possible, that this cup pass from me, but that I should drink it, thy will be done. And coming, he found them asleep again, for their eyes were weighed down. And leaving them, he went away again, and prayed the third time, repeating the same sentence. Then cometh he to his disciples, and saith unto them,

Do ye still sleep on, and repose yourselves? lo! the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us go: lo! he that betrayeth me approaches.

And while he was yet speaking, behold, Judas one of the twelve came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him had given them a signal, saying, Whomsoever I shall kiss, that is he: seize him. And immediately approaching to Jesus, he said, Hail, master; and kissed him. Then spake Jesus to him, Friend, for what purpose art thou here? Then approaching they laid hands on Jesus, and seized him.

And behold, one of those who were with Jesus stretching out his hand, drew his sword, and striking at a servant of the high-priest, cut off his ear. Then saith Jesus unto him, Return thy sword into its sheath: for all who take the sword, shall perish by the sword. Thinkest thou, that I cannot now entreat my Father, and he will give me more than twelve legions of angels? But how then would the scriptures be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye come

out as against a robber, with swords and staves to apprehend me? I sat daily with you teaching in the temple, and ye laid not hold upon me. But all this is come to pass, that the scriptures of the prophets should be fulfilled. Then all the disciples forsook him, and fled.

Then they who had apprehended Jesus, brought him to Caiaphas the high-priest, where the scribes and elders were assembled. But Peter followed him at a great distance unto the palace of the high-priest, and entering in, sat down with the servants, to see the issue. Now the chief priests and elders and the whole sanhedrim, sought false witnesses against Jesus, that they might put him to death; and found none: and though many false witnesses came, they found it not sufficient. But at the last two false witnesses stepping forth, said, This fellow said, I am able to pull down the temple of God, and to build it up in three days. And the high-priest rising up, said to him, Answerest thou nothing? what do these men witness against thee? But Jesus was silent. And the high-priest addressing him, said, I adjure thee, by the living God, that thou tell us, if thou art the Messiah, the Son of God. Jesus saith to him, Thou hast

spoken *the fact*. Moreover I tell you, hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven. Then the high-priest rent his garments, saying, He hath blasphemed: what further need have we of witnesses? lo! now ye have heard his blasphemy: what think ye? They answered and said, He is deserving of death. Then they spit in his face, and buffeted him about; and some smote his face with their hands, saying, Prophecy to us, you Messiah, who it is that struck thee!

Now Peter sat without in the hall: and there came to him a single maid-servant, saying, Thou also wert with Jesus of Galilee. But he denied it before them all, asserting, I know not what thou art saying. Then as he was going out at the gate, another maid-servant saw him, and saith to those who were there, This fellow also was with Jesus of Nazareth. Then again he denied with an oath, I know not the man. But after a little while they who stood by, came up and said to Peter, Assuredly thou also art one of them: for even thy speech maketh thee manifest. Then began he to utter the bitterest curses, and to swear, I know not the man. And immediately the cock

crew. And Peter remembered the word of Jesus, who had said unto him, Before the cock shall crow, thou shalt deny me thrice. And going out, he wept bitterly. 75

CHAP. XXVII.

NOW when the morning came, all the chief priests and the elders of the people took counsel against Jesus how they might put him to death. And having bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who betrayed him, seeing that he was condemned, repenting, carried back the thirty silver pieces to the chief priests and the elders, saying, I have sinned, in betraying innocent blood. But they said, What is that to us? see thou to that. And throwing down the silver pieces in the temple, he departed; and going out, hanged himself. Then the chief priests taking up the silver pieces, said, It is not lawful to put them to the treasure destined for sacred uses, because it is the price of blood. So taking counsel, they bought with them a potter's field, as a burial-place for strangers. Therefore is that field called, The field of blood unto this day. Then was fulfilled * what was

* Zech. xi. 13.

spoken by Jeremiah the prophet, saying, And they took the thirty silver pieces, the price of him who had been estimated at that rate, whom they of the children of Israel
10 did value: and gave them for the potter's field, as the Lord had ordered me.

11 Then was Jesus placed before the governor, and the governor interrogated him, saying, Art thou the King of the Jews? Then Jesus replied to him, Thou sayest

12 true. And when he was accused of the chief priests and elders, he made no reply.

13 Then saith Pilate to him, Hearest thou not how many things they testify against

14 thee? And he made him no reply, no not to a single word: so that the governor

15 marvelled exceedingly. Now at the feast, the governor had been accustomed to release one prisoner to the people, whomsoever they chose.

16 And they had at that time a notorious prisoner, called

17 Barabbas. Being therefore gathered around him, Pilate said to them, Whom will ye that I release unto you? Barabbas, or Jesus called Mes-
18 siah? For he knew that out of envy they had delivered him up,

19 Then, as he was sitting on the tribunal, his wife sent a message to him, saying, Have thou nothing to do with that

righteous person; for I have suffered much to-day in a dream on his account. But
20 the chief priests and elders persuaded the populace that they should ask for Barabbas, and destroy Jesus. The go-
21 vernor repeating the question, said to them, Which of the two will ye that I release unto you? They said Barabbas. Pilate saith unto them, What
22 then shall I do with Jesus, who is called the Messiah? They all say to him, Let him be crucified. The governor
23 replied, But what evil hath he done? They cried out with greater vehemence, saying, Let him be crucified. When
24 Pilate saw that it was of no use to contend, but that rather a tumult was rising, he took water, and washed his hands before the people, saying, I am innocent of the blood of this righteous man: ye must answer for it. Then
25 all the people answering said, His blood be on us, and on our children.

Then he released unto them
26 Barabbas; but having scourged Jesus, he delivered him up to be crucified. Thereupon the
27 soldiers of the governor taking Jesus away to the Prætorium, gathered around him the whole band: and stripping
28 him, put about him a scarlet cloak. And plaiting a crown
29 of thorns, they placed it on his head, and a cane in his

right hand : and bowing the knee before him, mocked him, saying, Hail, king of the Jews ! And spitting upon him, they took the cane, and struck him upon his head. And when they had insulted him, they took off from him the cloak, and put his own garments on him, and led him away to crucify him. And as they were going out, they found a man of Cyrene, Simon by name ; him they compelled to carry his cross.

And when they were come to a place called Golgotha (which is called the place of a skull), they gave him vinegar to drink mingled with gall : and having tasted it, he refused to drink. Then having crucified him, they parted his garments, casting the lot : that it might be fulfilled, what was spoken by the prophet *, They parted my garments among them, and for my vesture they threw the lot. And sitting down, they guarded him there. And they placed over his head his accusation in writing, **THIS IS JESUS THE KING OF THE JEWS**. Then were crucified with him two robbers, one on his right hand, and the other on his left.

And they who were passing by reviled him, shaking their heads, and saying, Thou

that canst pull down the temple, and build it in three days, save thyself. If thou be the Son of God, descend from the cross. And with similar language also did the chief priests, insulting him, with the scribes and elders, and Pharisees, say, He saved others, himself he is unable to save. If he be the King of Israel, let him come down now from the cross, and we will believe him. He trusted in God ; let him now deliver him, if he will have him : for he said, I am the Son of God. And in the same manner also, did the robbers who were crucified with him, revile him.

Now from the sixth hour darkness fell upon all the land, unto the ninth hour. But about the ninth hour Jesus cried out with an exceeding loud cry, saying, Eli ! Eli ! lama, sabachthani ? that is, My God ! my God ! why hast thou forsaken me ? Then some of those who stood there, hearing him, said, This man is calling out for Elias. And immediately one of them, running, and taking a sponge, and filling it with vinegar, and fastening it to a pole, put it to him to drink. The others said, Let him alone, let us see whether Elias will come to save him.

Then Jesus crying again so

with a loud voice gave up
 51 the ghost. And, lo! the
 vail of the temple was rent in
 two, from the upper part to
 the bottom; and the earth
 was shaken; and the rocks
 52 were rent; and the sepulchres
 were opened; and many
 bodies of saints, who slept,
 53 arose; and coming out of
 the sepulchres after his resur-
 rection, entered into the holy
 city, and appeared unto
 many.

54 Then the centurion, and
 they who were with him,
 guarding Jesus, when they
 saw the earthquake, and the
 things which were done, were
 exceedingly terrified, saying,
 Assuredly this was the Son
 of God.

55 Now there were many wo-
 men on the spot, looking on
 at a distance, who had fol-
 lowed Jesus from Galilee,
 56 ministering unto him: among
 whom was Mary Magdalen,
 and Mary the mother of
 James and Josès, and the
 mother of Zebedee's children.

57 But when the evening was
 come, there came a rich man
 of Arimathea, whose name
 was Joseph, who himself also
 58 was a disciple of Jesus: he
 going in to Pilate, begged
 for the body of Jesus. Then
 Pilate ordered the body to be
 59 given him. And Joseph receiv-
 ing the body, wrapped it in
 60 clean linen; and laid it in
 his own new sepulchre, which

he had hewn out in a rock:
 and rolling a vast stone against
 the door of the sepulchre,
 departed. And Mary Mag- 61
 dalen, and the other Mary,
 were there sitting opposite
 the sepulchre.

Now on the morrow, which 62
 is the day after the prepara-
 tion, the chief priests and
 Pharisees came in a body to
 Pilate, saying, Sir, we have 63
 reflected, that this deceiver,
 when yet alive, said, After
 three days I will rise again.
 Command therefore that the 64
 sepulchre be made perfectly
 secure until the third day,
 lest his disciples coming by
 night, steal him, and say to
 the people, He is risen from
 the dead, so the last delusion
 would be worse than the first.
 Then said Pilate unto them, 65
 Ye have a guard, go and
 make it as secure as ye think
 fit. So they went and made 66
 the sepulchre secure, putting
 a seal upon the stone, after
 placing the guard,

CHAP. XXVIII.

NOW after the eve of the 1
 sabbath, as the light was
 dawning, towards the first
 day of the week, Mary Mag-
 dalen had come, and the
 other Mary, to view the se-
 pulchre. And, lo! there 2
 was a great earthquake; for
 an angel of the Lord descend-
 ing from heaven, came and

rolled back the stone from the door, and sat upon it.
 3 His aspect was as lightning, and his raiment white as
 4 snow. And for fear of him the guards shook, and became
 5 as dead men. Then the angel addressing them, said to the women, Fear not ye; for I know that ye are seeking
 6 Jesus who was crucified. He is not here: he is risen, as he said. Come hither, behold the place where the Lord lay.
 7 And go quickly, tell his disciples that he is risen from the dead: and, lo! he goeth before you into Galilee; there shall ye see him, as he said
 8 unto you. And they went out quickly from the sepulchre with fear, and great joy; and ran to carry the tidings to his disciples. And as they were going to tell the disciples, then behold Jesus met them saying, Hail! And they came and held him by the feet, and worshipped him.
 10 Then saith Jesus to them, Be not affrighted: go, tell my disciples that they go into Galilee, there shall they see me.
 11 And as they were going, some of the guards who were come into the city, had told

the chief priests all things which had happened. And 12 being assembled with the elders, and having held a council, they gave a large sum of money to the soldiers, saying, 13 Report, that his disciples coming by night stole him away, while you were asleep. And if this comes to the go- 14 vernor's ears, we will persuade him, and preserve you harmless. So they took the 15 money, and did as they were instructed. And this account is circulated among the Jews to this day.

Then the eleven disciples 16 went into Galilee, to the mountain, where Jesus had ordered them. And when 17 they saw him, they worshipped him. Still some doubted. Then Jesus approaching, spake 18 to them, saying, All power is given me in heaven and upon earth. Go therefore, 19 make disciples among all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all 20 things whatsoever I have commanded you: and, lo! I am with you at all times even to the end of the world. Amen,

THE GOSPEL

ACCORDING TO

M A R K.

CHAP. I.

- 1 **T**HE beginning of the
 2 gospel of Jesus Christ,
 3 the Son of God; as it is
 4 written in the prophets *;
 5 "Behold, I send my messenger
 6 before thy face, he shall pre-
 7 pare thy way before thee.
 8 "The voice of one crying in
 9 "the wilderness, Prepare the
 10 "way of the Lord, make his
 11 "paths strait." John was bap-
 12 tising in the wilderness, and
 13 preaching the baptism of re-
 14 pentance for the remission of
 15 sins. And all the country of
 16 Judea went out to him, and
 17 they of Jerusalem, and were
 18 all baptised by him in the
 19 river Jordan, confessing their
 20 sins.
 21 Now John was clothed
 22 with a camel's hair garment,
 23 and a girdle of leather about
 24 his loins; and his meat was
 25 locusts and wild honey. And
 26 he preached, saying, One

mightier than I is coming
 after me, the string of whose
 shoes I am not worthy, stoop-
 ing down, to unloose. I in-
 deed baptise you with water;
 but he shall baptise you with
 the Holy Ghost.

And it came to pass in 9
 those days, Jesus came from
 Nazareth in Galilee, and was
 baptised of John in Jordan.
 And immediately on going 10
 up from the water, he saw
 the heavens divided by a
 chasm, and the Spirit as a
 dove descending upon him:
 and a voice came from hea- 11
 ven, Thou art my beloved
 Son, in thee I am well
 pleased. And immediately 12
 the Spirit impelled him to go
 into the wilderness. And he 13
 was in the wilderness forty
 days, tempted by Satan; and
 was with the wild beasts;
 and the angels ministered unto
 him.

But after John was deli- 14
 vered up, Jesus came into

* Mal. iii. 1. Isa. xl. 3.

Galilee, preaching the gospel
 15 of the kingdom of God : and
 saying, The time is fulfilled,
 and the kingdom of God
 draweth nigh : repent, and
 believe the gospel.

16 And as he walked near the
 sea of Galilee, he saw Simon
 and Andrew his brother cast-
 ing a net into the sea ; for
 17 they were fishermen. And
 Jesus said to them, Come
 after me, and I will appoint
 you to be fishers of men :
 18 and immediately leaving their
 19 nets, they followed him. And
 going from thence a little
 farther, he saw James the
 son of Zebedee, and John his
 brother, and others in the
 20 vessel mending the nets. And
 immediately he called them :
 and leaving their father Zebe-
 dee in the vessel with the
 hirelings, they went after
 him.

21 And they entered into Ca-
 pernaum ; and immediately
 on the sabbath going into the
 22 synagogue, he taught. And
 they were struck with asto-
 nishment at his doctrine ; for
 he taught them as one having
 authority, and not as the
 23 scribes. And there was in
 their synagogue a man with
 an unclean spirit ; and he
 24 cried out, saying, Let us
 alone ; what have we to do
 with thee, thou Jesus of Na-
 zareth ? art thou come to
 destroy us ? I know thee who
 thou art, the Holy One of

God. And Jesus rebuked 25
 him, saying, Be silent, and
 come out of him. And the 26
 unclean spirit threw him into
 convulsions, and crying with
 a loud voice, came out of
 him. And they were all in 27
 astonishment, so that they
 questioned one another, say-
 ing, What is this ? what is
 this new doctrine ? that with
 authority he commands even
 the unclean spirits, and they
 obey him ? And there went 28
 out a report of him imme-
 diately into all the region of
 Galilee round about.

Then straitway going out 29
 of the synagogue, they came
 into the house of Simon and
 Andrew, with James and John.
 But Simon's wife's mother 30
 lay in a fever, and immedi-
 ately they informed him of
 her. And he came and raised 31
 her up, and the fever left her
 immediately, and she waited
 upon them.

But when the evening was 32
 come, after the sun was set,
 they brought unto him all
 that had illnesses, and the
 demoniacs. And the whole 33
 city was gathered together
 about the door ; and he 34
 healed many who were griev-
 ously afflicted with a variety
 of diseases ; and he cast out
 many devils ; for they knew
 him.

And very early (the night 35
 being far advanced towards
 morning) rising up, he went

forth, and retired into a desert place, and there prayed.

36 And Simon, and those who were with him, eagerly pursued him; and when they had found him, they say unto him, All men are inquiring after thee. And he said unto them, Let us go into the neighbouring towns, that I may preach there also; for unto this purpose came I forth. And he was preaching in their synagogues, through all Galilee, and casting out devils.

40 And there came to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 Then Jesus, moved with compassion, stretching out his hand, touched him, and said to him, I will; be thou cleansed. 42 And as he spake, the leprosy instantly departed from him, and he was cleansed. And giving him a strict charge, he immediately 43 sent him away; and said to him, Take care, that thou speak not a word to any man: but go, shew thyself to the priest, and offer for thy purification, what Moses commanded, for a testimony unto them. But he going 45 out, began to proclaim it much, and to publish abroad an account of it, so that he could no more openly come into the city; but was with-

out in desert places; and they came to him from all parts of the country.

CHAP. II.

AND again he entered into 1 Capernaum after some days: and it was heard, that he was in the house; and 2 immediately many collected round him, so that there was no room, not even at the door; and he spake the word to them. And they come to 3 him, carrying a paralytic, borne of four: and not being 4 able to come nigh him because of the crowd, they stripped off the roofing of the house where he was; and having broken a way through, they let down with ropes the couch, on which the paralytic lay. Then Jesus be- 5 holding their faith, faith to the paralytic, Son, thy sins are forgiven thee. Now there 6 were certain of the scribes sitting there, and reasoning in their hearts, Why doth 7 this man thus speak blasphemies? who can forgive sins but the one God? And instantly Jesus knowing by his spirit, that they reasoned thus among each other, said to them, Why reason ye about these things in your hearts? Which is the easier thing, to 9 say to a paralytic, Thy sins are forgiven thee; or to say, Arise and take up thy couch,

- 10 and walk away? But that ye may know that the Son of man hath authority upon earth to forgive sins, he saith
 11 to the paralytic, I say unto thee, Arise, and take up thy couch, and go into thy house.
 12 And he arose instantly, and taking up his couch, went out before them all; so that they were all astonished, and glorified God, saying, We never before saw any thing like this.
 13 And he went forth again to the sea side; and all the people came unto him; and
 14 he taught them. And passing by, he saw Levi the son of Alpheus sitting at the custom-house, and he saith to him, Follow me. And he arose and followed him.
 15 And it came to pass, as he sat at table in his house, many publicans also, and sinners, sat down with Jesus and his disciples; for they were numerous, and they followed
 16 him. And the scribes and the Pharisees seeing him eat with publicans and sinners, said to his disciples, How is it that he eateth and drinketh with publicans and sinners?
 17 And when Jesus heard it, he said unto them, They who are in strong health have no need of a physician, but they who have illness: I came not to call the righteous, but sinners to repentance.
 18 And the disciples of John and of the Pharisees kept fasts; and they came and said to him, Wherefore do the disciples of John, and of the Pharisees, fast? but thy disciples keep no fast. And 19 Jesus said to them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But 20 the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And no man seweth on, 21 patch of cloth undressed upon an old garment: but if otherwise, the new piece supplied taketh away from the old, and the rent is made worse. And no man putteth new 22 wine into old bottles; but if otherwise, the new wine will burst the bottles, and the wine will be spilt, and the bottles destroyed: but new wine must be put into new bottles.
 And he was walking 23 through the cornfields on the sabbath; and his disciples as they went on the road plucked the ears of corn. And the 24 Pharisees said to him, See, why are they doing on the sabbath, what is not lawful? And he said unto them, Have 25 ye never read what David did, when he was under necessity, and was hungry, himself and they who were with him? How he entered into 26

the house of God to Abiathar the high-priest; and did eat the shewbread, which it was not lawful for any to eat except the priests, and he gave also to those who were with him? And he said unto them, The sabbath was made for man, not man for the sabbath. Wherefore the Son of man is Lord also of the sabbath.

CHAP. III.

1 **AND** he entered again into the synagogue; and a man was there who had a
2 withered hand. And they watched him if he would cure him on the sabbath; that
3 they might accuse him. And he saith to the man who had the withered hand, Rise up
4 in the midst. And he saith to them, Is it lawful on the sabbath day to do good, or to do evil, to preserve life, or to kill? but they were silent.
5 Then looking round about on them with indignation, exceedingly grieved for the hardness of their hearts, he saith to the man, Stretch out thine hand; and he stretched it out: and his hand was restored sound as the other.
6 And the Pharisees instantly going out, held a council with the Herodians against him, how they might destroy him.
7 And Jesus retired with his

disciples to the sea side; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, 8 and from Idumea, and from the farther side of Jordan; and they around Tyre and Sidon, a vast multitude, when they heard what wonders he did, came unto him. And he spoke to his disciples 9 that a little boat should be ready for him, because of the crowd, lest they should press upon him: for he 10 healed many; insomuch, that they thronged in upon him, that they might touch him, as many as had afflictive diseases. And the un- 11 clean spirits, when they beheld him, fell down before him, and cried out saying, Thou art the Son of God. And he repeatedly charged 12 them, that they should not make him known.

And he went up into a 13 mountain, and called to him those whom he chose; and they came to him. And he 14 appointed twelve to be with him, and to send them out to preach: and to have au- 15 thority to cure diseases, and to cast out devils: and Simon 16 he surnamed Peter; and 17 James the son of Zebedee, and John the brother of James; and surnamed them Boanerges, that is, sons of thunder: and Andrew and 18 Philip, and Bartholomew,

and Matthew, and Thomas,
and James the son of Al-
pheus, and Thaddeus, and
19 Simon the Canaanite, and
Judas Iscariot, who also be-
trayed him: and they came
into an house.

20 And the multitude came
together again, so that they
were not able even to eat
21 bread. And when his rela-
tions heard it, they went out
to restrain him, for they said,
He is transported beyond all
bounds.

22 And the scribes who came
down from Jerusalem, said,
He hath Beelzebub, and by
this prince of the devils doth
23 he cast out devils. So calling
them to him, he spake to
them in parables, How can
24 Satan cast out Satan? Even
if a kingdom be divided
against itself, that kingdom
25 cannot stand: and if a fami-
ly be divided against itself,
that family cannot be esta-
26 blished. So if Satan rise up
against himself, and is di-
vided, he cannot subsist, but
27 cometh to an end. No man
entering into his house, can
plunder a strong man's goods,
unless he first bind the strong
man, then indeed he spoileth
28 his house. Verily I say unto
you, That all sins shall be
forgiven to the sons of men,
and the blasphemies, what-
soever they may blaspheme:
29 but whosoever shall blas-
pheme against the Holy

Ghost, hath no forgiveness
to eternity, but is adjudged
to everlasting damnation. Be- 30
cause they said, he hath an
unclean spirit.

Then came his brethren 31
and his mother, and standing
without sent unto him, calling
aloud for him. And the mul- 32
titude sat around him, and
they said to him, Behold,
thy mother and thy brethren
without are asking for thee.
And he answered them, say- 33
ing. Who is my mother or
my brethren? And looking 34
about on those who were sit-
ting in a circle round him,
he saith, Behold my mother
and my brethren! For who- 35
soever shall do the will of
God, that person is my bro-
ther, and my sister, and
mother.

CHAP. IV.

AND again he began to 1
teach by the sea side:
and a vast multitude was as-
sembled about him, so that
he went into a vessel to sit
down on the sea, and all the
multitude was on the land
close by the sea. And he 2
taught them in parables many
things, and said unto them
in the course of his teaching,
Hear me! Behold, a sower 3
went out to sow; and it came 4
to pass as he sowed, some
fell by the road side, and the
birds of the air came and a t

- 5 it up. And some fell on a rocky soil, where it had not much mold, and immediately it sprung up, because it had
 6 no depth of earth : and when the sun arose it was scorched up ; and because it had not
 7 root, it withered away. And some fell among thorns, and the thorns sprang up with it and choked it, and it produced
 8 no fruit. And some fell on good ground, and produced fruit, growing up, and increasing, and yielded one part thirty fold, and another sixty, and another an hundred.
 9 And he said unto them, He that hath ears to
 10 hear, let him hear. But when they were alone, those who were about him with the twelve, asked him the
 11 meaning of the parable. And he said to them, To you it is given to know the mystery of the kingdom of God ; but to those who are without, all
 12 things are in parables : That seeing they may see, yet not perceive ; and hearing may hear, yet not understand ; lest at any time they should be converted, and their sins be forgiven them. And he said to them, Know ye not this parable ? and how will
 13 ye know all parables ? The sower soweth the word. Now these are they by the road side ; where the word is sown ; and when they have heard, immediately Satan
 14 cometh, and taketh away the word sown on their hearts : and these in like manner are
 15 they who were sown on the rocky soil ; who when they have heard the word, instantly with joy receive it ; and
 16 have no root in themselves, but are temporary *professors* : afterwards, when tribulation cometh or persecution for the word's sake, immediately they are offended. And those are
 17 the sown among the thorns ; such as are hearers of the word ; but the anxious cares of
 18 this world, and the seducing nature of wealth, and inordinate desires after other things entering in, choke the word, and it becometh unfruitful. And these are they who are
 19 sown on the good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, and some sixty, and some an hundred.
 20 And he said unto them, Is
 21 a lamp brought out to be put under a bushel, or under a bed, and not to be placed on a stand ? For there is nothing
 22 hid, but that it should be brought to light, nor is any thing concealed, but that it should come into open day. If any man hath ears to hear,
 23 let him hear. And he said
 24 unto them, Take heed what ye hear : with the measure ye mete, shall it be measured back to you ; and some-

thing over shall be given to
 25 you that hear. For to him
 that hath, there shall more
 be given to him; but he that
 hath not, even that which he
 hath shall be taken away
 from him.

26 And he said, The kingdom
 of heaven is of that kind, as
 if a man should cast seed into
 27 his field; and sleep and rise,
 night and day, and the sown
 corn should sprout, and grow
 into length, he knoweth not
 28 how: for the earth, naturally
 prolific, beareth fruit; first
 the blade, then the ear, then
 29 the full corn in the ear. But
 when the grain is ready, im-
 mediately he putteth in the
 sickle, because harvest is
 come.

30 And he said, To what shall
 I liken the kingdom of God,
 and under what parabolic
 figure shall I represent it?

31 It is like a grain of mustard,
 which when it is sown in the
 earth, is among the least of
 all the seeds which are upon

32 the earth: but when it is
 sown, it groweth up and be-
 comes greater than all her-
 baceous plants, and produceth
 vast branches; so that the
 birds of the air may roost un-
 33 der the shadow of it. And
 with many such like parables
 spake he to them the word.

34 And without a parable spake
 he not unto them; but in
 private he explained them all
 to his disciples.

And the same day he saith 35
 unto them, as the evening
 shut in, Let us pass over to
 the other side. And sending 36
 the multitude away, they
 took him just as he was in
 the vessel; and there were
 also some other little vessels
 with him. And a great hur- 37
 ricane arose, and the waves
 broke into the vessel, so that
 it was now full of water: and 38
 he was in the stern, sleep-
 ing on a pillow: and they
 awoke him, and say unto
 him, Master, is it no con-
 cern to thee that we are
 perishing? And rising, he 39
 with authority charged the
 wind, and said to the sea,
 Silence! be still! And the
 wind subsided; and there was
 a great calm. And he said 40
 to them, Why are ye so ti-
 morous? How is it that ye
 have not confidence? And 41
 they were filled with the most
 reverential awe, and said one
 to another, What manner of
 man is this, that even the
 wind and the sea obey him?

CHAP. V.

AND they came to the 1
 other side of the sea, into
 the country of the Gadarenes.
 And as he was going out of 2
 the vessel, immediately there
 met him a man with an un-
 clean spirit, coming out of
 the tombs; who had his 3
 abode among the tombs; and

no man could secure him,
 4 not even with chains; for he
 had been often bound with
 fetters and chains, and the
 chains were burst asunder by
 him, and the fetters broken
 in pieces, and no man was
 5 able to master him: and con-
 tinually night and day he was
 in the mountains, and in the
 tombs, screaming, and cut-
 6 ting himself with stones. But
 when he saw Jesus afar off,
 he ran and worshipped him,
 7 and crying with a loud voice,
 said, What have I to do with
 thee, Jesus thou Son of God
 most high? I adjure thee by
 God, that thou dost not send
 8 me to torment. (For he had
 said unto him, Come out, un-
 clean spirit, from the man.)
 9 And he interrogated him,
 What is thy name? and he
 replied, saying, Legion is my
 name; for we are many.
 10 And he entreated him much
 that he would not send them
 11 out of the country. And a
 great herd of swine was there
 feeding on the mountain:
 12 and all the devils besought
 him, saying, Send us into
 the swine, that we may enter
 13 into them. And immedi-
 ately Jesus permitted them. And
 the unclean spirits going
 forth, entered into the swine;
 and the herd rushed violently
 down a precipice into the
 sea (they were about two
 thousand), and were suffo-
 14 cated in the sea. Then the
 swineherds fled, and carried
 the tidings into the city and
 into the country. And they
 went out to see what was
 done. And they came to 15
 Jesus, and saw the demoniac
 that had the legion, seated
 and clothed, and in his found
 mind: and they were afraid.
 And they who saw the trans- 16
 action, told them how it had
 been with the demoniac, and
 concerning the swine. And 17
 they began to entreat him to
 depart out of their coasts.
 And when he embarked 18
 on board the vessel, the de-
 moniac besought him, that
 he might go with him. But 19
 Jesus did not permit him, but
 said to him, Go to thine
 house, and to thy friends,
 and tell them how great
 things the Lord hath done
 for thee, and hath had com-
 passion on thee. And he 20
 went out, and began to pub-
 lish in Decapolis, what great
 things Jesus had done for
 him: and all men marvelled.
 And when Jesus had passed 21
 over again in the vessel to the
 other side, a vast multitude
 came together unto him;
 and he was by the sea side.
 And, behold, there cometh 22
 to him one of the rulers of
 the synagogue, named Jairus;
 and seeing him, fell at his
 feet, and entreated him im- 23
 portunately, saying, My little
 daughter is at the last gasp;
 wilt thou come, and lay thy

hands upon her, that she
 may recover, and she shall
 24 live. And he went with him:
 and there followed him a
 25 great crowd, and they
 thronged him. And a cer-
 26 tain woman, having a flux of
 blood twelve years, and had
 suffered much from many
 physicians; and had expended
 all she had, and was nothing
 better, but rather growing
 27 worfe and worfe; when she
 heard of Jesus, came in the
 crowd behind him, and
 28 touched his garment: for she
 said, If I but touch his clothes,
 29 I shall recover. And instant-
 ly the fountain of her blood
 was dried up, and she felt
 in her body that she was
 cured of her afflictive disease.
 30 And Jesus immediately per-
 ceiving in himself that mira-
 culous power had gone forth
 from him, turning about in
 the crowd, said, Who touch-
 31 ed my garments? And his
 disciples said to him, Thou
 feelt the crowd thronging
 thee, and sayest thou, Who
 32 touched me? And he looked
 round to see her who had
 33 done this. Then the woman,
 fearful and trembling, know-
 ing what had been done in
 her, came and fell down be-
 fore him, and told him all
 34 the truth. And he said unto
 her, Daughter, thy faith hath
 saved thee; go in peace, and
 be whole from thy distressing
 disease.

And while he was yet 35
 speaking, they came from the
 ruler of the synagogue's
 house, saying, Thy daughter
 is dead; why dost thou trou-
 ble the master any further?
 But Jesus, instantly hearing 36
 the account given, said to the
 ruler of the synagogue, Fear
 not, only believe. And he 37
 permitted no person to follow
 him, but Peter, and James,
 and John a brother of James.
 And he cometh to the house 38
 of the ruler of the synagogue,
 and seeth the confusion, as
 they were greatly lamenting
 and making loud moanings.
 And entering in he saith, 39
 Why make ye this uproar,
 and weep? the damsel is not
 dead, but sleepeth. And they 40
 derided him: but he thrust-
 ing them all out, took the
 father and the mother of the
 maiden, and those who were
 with him, and went in where
 the damsel was laid out. And 41
 taking the hand of the dam-
 sel, he saith unto her, Tali-
 tha cumi! which is, being
 interpreted, Damsel, I say
 unto thee, arise! And im- 42
 mediately the damsel arose
 and walked about, for she
 was twelve years old. And
 they were astonished with vast
 astonishment. And he very 43
 strongly charged them that
 no person should know it;
 and ordered something to be
 given her to eat.

CHAP. VI.

1 **AND** he went out thence, and came into his native country; and his disciples followed him. And when the sabbath came, he began to teach in the synagogue: and many when they heard him were amazed, saying, Whence hath this man these things? and what is the wisdom given to him, that even such miracles are done by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses, and Judah and Simon? and are not his sisters here with us? And they were offended at him. Then said Jesus unto them, A prophet is not without honour, save in his native place, and among his relations, and in his own family. And he could not do there any miracle, except that laying his hands on a few sick persons he cured them. And he marvelled at their infidelity.

And he went about the villages around, teaching.
7 And called the twelve, and began to send them two and two, and gave them authority over unclean spirits. And he commanded them, that they should take nothing for the journey, except a staff only; neither scrip, nor bread, nor even brags money in
9 their purse: wearing sandals,

and not to be clothed with two coats. And he said unto them, Whersoever ye enter into a family, there abide until ye depart thence. And as many as shall not receive you, neither hearken to you, when ye go from thence, shake off the dust from beneath your feet, for a testimony against them, Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. And going forth, they preached, that men should repent. And they cast out many devils, and anointed with oil many sick persons, and cured them.

And king Herod heard it (for his name was celebrated), and he said, This is John the Baptist, he is risen from the dead, and therefore miracles are wrought by him. Others said, That it is Elias; and others said, He is a prophet, or as one of the prophets. But when Herod heard it, he said, This is John whom I beheaded; he is risen from the dead. For Herod himself had sent and seized upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife; because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias bore him a rooted

resentment, and would have slain him; yet could not:
20 for Herod feared John, knowing him to be a righteous and holy man; and paid great attention to him; and when he heard him, did many things, and heard him
21 with delight. And a favourable day being come for her purpose, when Herod on his birth-day made a supper for his nobles, and military commanders, and the principal personages of Galilee; and the daughter of this Herodias coming in, and dancing, and delighting Herod, and his company, the king said to the damsel, Ask me whatsoever thou wilt, and I will
23 give it thee. And he swore unto her, That whatsoever thou shalt ask, I will give thee, even to the half of my kingdom. Then she went out and said to her mother, What shall I ask? and she said, The head of John the Baptist.
25 And she came in immediately with eagerness to the king, and asked, saying, I desire that thou wilt give me on the spot, in a charger, the head
26 of John the Baptist. And the king was exceedingly sorry; yet on account of his oath, and those who sat with him, he would not refuse
27 her. And the king immediately sending a centinel, commanded his head to be brought thither: and he

went, and beheaded him in the prison, and brought his
28 head in a charger, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard
29 it, they came and took up his corpse, and laid it in a sepulchre.

And the disciples came together unto Jesus, and told him all things, both what they had done, and what they had taught. And he
31 said unto them, Come ye yourselves apart into a desert place, and repose a little while: for there were multitudes coming and going, so that they had not even time to eat. And they went into
32 a desert place in a vessel privately. And the multitudes
33 observed them going off, and many knew him, and ran thither on foot out of all the cities, and got before them, and came together unto him. And Jesus, when he landed,
34 saw a vast multitude, and was moved with compassion towards them, for they were as sheep having no shepherd: and he began to teach them many things. And when
35 great part of the day was already gone, his disciples coming to him said, This is a desert place, and much of the day is already gone: send them away, that they
36 may go into the country places and villages around,

and buy themselves bread :
for they have nothing to eat.
37 But he answering said unto
them, Give ye them to eat.
And they say unto him, Shall
we go and buy the value of
two hundred denarii, in
loaves, and give them to eat?
38 But he said to them, How
many loaves have ye? go
and see. And when they
knew, they said, Five, and
39 two fishes. And he com-
manded them to seat them
all by companies on the green
40 grass : and they lay along
row against row, a hundred
41 deep, and fifty wide. And
taking the five loaves and the
two fishes, he looked up to
heaven, and blessed, and
brake the loaves, and gave
them to the disciples, that
they should set them before
them, and the two fishes he
42 divided among them all. And
they did all eat, and were
43 filled : and they took up
twelve baskets full of the frag-
ments, and of the fishes.
44 And they who did eat of the
loaves, were about five thou-
sand men.
45 And immediately he com-
pelled his disciples to go on
board the vessel, and to go
before him to the other side,
to Bethsaida, while he sent
46 the multitude away. And
having bid them farewell, he
went into a mountain to pray.
47 And when the evening was
come, the vessel was in the

midst of the sea, and himself
alone on the land. And he 48
saw them greatly fatigued
with rowing, for the wind
was contrary to them : and
about the fourth watch of the
night he cometh to them,
walking upon the sea, and
seemed intending to pass by
them. But when they saw 49
him walking upon the sea,
they thought it was an appa-
rition, and screamed out : for 50
they all saw him, and were
greatly agitated : and strait-
way he spoke to them, and
said, Take courage, it is I,
be not terrified. And he 51
went up to them into the
vessel, and the wind ceased :
and they were beyond all
imagination amazed in them-
selves, and lost in wonder.
For they reflected not upon 52
the loaves, for their heart was
hardened.
And when they had passed 53
over, they came to the land
of Genesareth, and went on
shore. And when they came 54
out of the vessel, immedi-
ately perceiving him, running 55
through all parts of that
country, they began to carry
about on couches those who
were afflicted with diseases,
wherever they heard that he
was. And wherever they 56
entered into villages or cities,
or country places, they laid
the sick in the streets, and
besought him that they might
touch, if but the fringe on

his garment; and as many as touched it, were cured.

CHAP. VII.

- 1 **AND** the Pharisees, and some of the scribes, who came from Jerusalem, collected together around him.
- 2 And seeing some of his disciples eating bread with hands unclean (that is, unwashed),
- 3 they found fault. For the Pharisees and all the Jews, unless they wash their hands to the wrist, eat not, holding the tradition of the elders.
- 4 And coming from the market, unless they have washed, they never eat. And there are many other things which they have by tradition received to observe, as the washings of cups and pots, and vessels of brass, and
- 5 couches. Then the Pharisees and the scribes asked him, Why do not thy disciples walk conformable to the tradition of the elders, but eat bread with unwashed
- 6 hands? Then he answering said to them, Well did Isaiah prophesy concerning you hypocrites, as it is written *,
- “This people honoureth me
- “with their lips, but their
- “heart is far from me.
- 7 “Now vainly do they worship me, while teaching
- “doctrines the command-
- 8 “ments of men.” For leav-

ing the command of God, ye adhere to the tradition of men, the washings of pots and cups; and many other such like things ye practise. And he said to them, Strangely do ye make void the command of God, that ye may observe your tradition. For 9
Moses said †, “Honour thy father and thy mother:” and “he that curseth father or mother, let him assuredly 10
“be put to death ‡.” But ye 11
affirm, If a man say to his father or mother, it is Corban (that is, a gift), which otherwise might have been advantageous to thee from me; then ye permit him no 12
more to do any thing for his father, or his mother; abrogating the word of God by the tradition, which ye have transmitted down; and many such like things ye do. 13

And he called to him all 14
the multitude, and said unto them, Hear me all of you, and understand. There is no- 15
thing from without a man, that entering into him, can make him unclean: but the things which come out from him, these are the things which make a man unclean. If any man hath ears to hear, 16
let him hear. And when he 17
was come into the house from the multitude, his disciples asked him concerning the parable. And he saith to them, 18

* Isa. xxix. 13.

† Exod. xx. 12. ‡ Levit. xx. 9.

Are ye also so defective of intelligence? Do you not consider, that every thing from without that entereth into a man, cannot make him unclean? because it entereth not into his heart, but into his belly, and goeth out into the vault, carrying off all the impurities of the food. But, said he, what cometh out of a man, that makes a man unclean. For from within out of the heart of men proceed wicked reasonings, adulteries, whoredoms, murders, thefts, inordinate cravings, mischievous actions, knavery, lewdness, an evil eye, blasphemy, pride, folly: all these wicked things come from within, and render a person unclean.

And rising, he departed thence into the confines of Tyre and Sidon; and entering into a house, desired that no man should know it: yet he could not be hid. For a woman hearing of him, whose daughter had an unclean spirit, came and fell at his feet.

The woman was a Greek, a Syrophenician by birth, and she entreated him that the devil might be cast out of her daughter. And Jesus said unto her, Let the children first be fed, for it is not proper to take the children's bread, and throw it to the dogs. But she replied, and said to him, True, Lord,

yet the dogs under the table eat of the children's crumbs. And he said unto her, For this speech, go home, the devil is gone out of thy daughter. And going to her house, she found the devil gone out, and her daughter laid on a couch.

And again departing from the coasts of Tyre and Sidon, he came to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring him a deaf man, who could scarcely articulate; and they entreat him to put his hand upon him. And he took him aside out of the crowd, and put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he heaved a deep sigh, and saith unto him, Ephphatha! that is, Be opened. And instantly his ears were opened, and the tie of his tongue loosed, and he spake distinctly. And he charged them that they should tell no man: but the more he charged, the more abundantly they published it abroad. And they were astonished beyond all imagination, saying, He hath done all things admirably; he maketh even the deaf to hear, and the dumb to speak.

CHAP. VIII.

IN those days the multitude being exceedingly great,

and having nothing to eat, Jesus calling his disciples to him,
 2 said unto them, I have compassion on the multitude; for they have stayed with me already three days, and have
 3 nothing to eat: and if I send them away fasting to their houses, they will faint on the road; for many of them came from a great distance.
 4 His disciples answered him, Whence can a man here in the desert satisfy these with
 5 bread? And he asked them, How many loaves have ye?
 6 And they said, Seven. And he commanded the multitude to recline in order on the ground: and taking the seven loaves, having given thanks he brake them, and gave to his disciples, that they should set before the
 7 people; and they distributed them to the multitude. And they had a few small fishes; and blessing, he commanded to set these also before them.
 8 And they did eat and were filled: and they took up what remained of the fragments,
 9 seven baskets. And the persons who had eaten were about four thousand: and he
 10 sent them away. And immediately going into the vessel with his disciples, he came into the coasts of Dalmanutha.
 11 Then the Pharisees came out, and began to question him, seeking of him a sign

from heaven, tempting him. And fetching a deep sigh 12 from his very soul, he saith, Why seeketh this generation a sign? verily I tell you, no sign shall be given to this generation. And leaving 13 them, going again on board the vessel, he departed to the other side.

And they had forgotten to 14 take bread, and had not with them in the vessel but a single loaf. And he earnestly 15 charged them, saying, Beware, take heed of the leaven of the Pharisees, and of the leaven of Herod. And they 16 talked the matter over among themselves, saying, This is because we have no loaves of bread. And Jesus knowing 17 it said unto them, Why reason ye together, because ye have no loaves? Do ye not yet consider, nor understand? Have ye your heart yet hardened? Having eyes, do ye 18 not see? and having ears, do ye not hear? and do ye not remember? When I broke the 19 five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven loaves 20 among the four thousand, how many baskets full of fragments took ye up? They said, Seven. And he said 21 unto them, How is it that ye do not understand?

And he cometh to Beth- 22

faida; and they bring him a
 blind man, and entreat him
 that he would touch him.
 23 And he took the blind man
 by the hand, and led him
 without the city; and spitting
 on his eyes, he laid his hands
 upon him, and asked him if
 24 he saw aught. And looking
 up, he said, I see men walk-
 25 ing, as trees. Then again
 he put his hands upon his
 eyes, and made him look up
 again: and he was entirely
 restored, and saw all men
 26 distinctly. And he sent him
 away unto his own house,
 saying, Neither enter thou
 into the city, nor speak to
 any in the city.
 27 And Jesus and his disciples
 went out into the towns of
 Cæsarea Philippi: and on the
 road he asked his disciples,
 saying unto them, Who do
 28 men say that I am? And they
 answered, John the Baptist:
 others say, Elias; and others,
 29 One of the prophets. And
 he said unto them, But who
 do ye say that I am? Then
 Peter answering, said unto
 him, Thou art the Messiah.
 30 And he strictly enjoined
 them, that they should tell
 no man of this.
 31 And he began to teach
 them, that the Son of man
 must suffer many things, and
 be rejected by the elders, and
 chief priests, and scribes, and
 be slain, and after three days
 32 rise again. And he spake

this saying openly. And
 Peter taking him aside, began
 to remonstrate with him.
 But he turned himself around, 33
 and seeing his disciples, he
 rebuked Peter, saying, Get
 thee behind me, Satan: for
 thou dost not relish the things
 which are of God, but those
 that are of men.

Then calling to him the 34
 multitude, with his disciples,
 he said to them, Whosoever
 will come after me, let him
 deny himself, and take up
 his cross; and follow me. For 35
 whosoever would preserve his
 life shall lose it; but whoso-
 ever would lose his life for
 my sake and the Gospel, he
 shall preserve it. For what 36
 would it profit a man, though
 he should gain the whole
 world, if he be punished with
 the loss of his own soul? Or 37
 what shall a man give in ex-
 change for his soul? For 38
 whosoever shall be ashamed
 of me and of my words, be-
 fore this adulterous and sin-
 ful generation; of him will
 the Son of man also be
 ashamed, when he shall come
 in the glory of his Father,
 with the holy angels.

CHAP. IX.

AND he said unto them, I 1
 tell you of a certainty,
 that there are some standing
 here who shall not taste of
 death, until they see the

kingdom of God come with power.

- 2 And six days after Jesus taketh with him Peter and James and John, only, and carrieth them up with him into an exceeding high mountain in great privacy; and was transfigured before
3 them. His garments became glistering, exceeding white, like snow; such as no fuller
4 upon earth can whiten. And there appeared to him Elias with Moses: and they were
5 conversing with Jesus. Then Peter addressing him, said unto him, Master, it is desirable for us to be here: and let us erect three tents, one for thee, and one for Moses,
6 and one for Elias. For he knew not what he should say: for they were very much af-
7 frighted. And there came a cloud overshadowing them: and there came a voice out of the cloud, saying, This is my beloved Son: hear him.
8 And instantly looking round, they saw no man any longer with them, but Jesus only.
9 And as they were coming down from the mountain, he strictly charged them, that they should tell no man what they had seen, till after the Son of man should have arisen from
10 the dead. And they caught at that word, considering among themselves what this rising from the dead could mean.

And they asked him, say- 11
ing, Why say the scribes, that Elias must come first? Then he answering said unto 12
them, Elias indeed cometh first, and will reform all things; and how speaks the scripture of the Son of man? That he must suffer many things, and be treated with contempt. But I say unto 13
you, that Elias is come, and they have done to him whatsoever they chose, as it is written of him.

And when he came to his 14
disciples, he saw a great crowd around them, and the scribes disputing with them. And immediately all the 15
multitude, when they beheld him, were struck with amazement, and coming to him, saluted him. And he asked 16
the scribes, What are ye disputing about among yourselves? And one of the peo- 17
ple addressing him, said, Master, I have brought my son to thee, who hath a dumb spirit; and wherever he 18
seizeth him, he throws him into strong convulsions: and he foams at the mouth, and grinds his teeth, and pines away. And I spoke to thy
disciples, that they should cast him out; and they were
unable. Then addressing 19
him, he said, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him to

20 me. And they brought him
 unto him. And seeing him,
 instantly the spirit threw him
 into convulsions; and falling
 to the ground, he rolled
 about, foaming at the mouth.
 21 And he asked his father, For
 how long a time hath this
 been the case with him? And
 he replied, From his infancy.
 22 And often it hath cast him
 into the fire, and into water,
 to destroy him: but if thou
 art able, have compassion up-
 23 on us, and help us. Then
 said Jesus unto him, This is
 the point: if thou canst be-
 lieve, all things are possible
 24 to him that believeth. And
 immediately the father of the
 child said with tears, I be-
 lieve, Lord! help my unbel-
 25 lief! Then Jesus, seeing that
 the multitude were running
 up to him, rebuked the un-
 clean spirit, saying to him,
 Thou dumb and deaf spirit,
 I command thee, come out
 of him, and enter into him
 26 no more. And screaming,
 and convulsing him violently,
 it came out: and the child
 lay as if dead; insomuch that
 27 many said, He is dead. But
 Jesus taking him by the
 hand, raised him up; and
 28 he arose. And when he was
 come into the house, the dis-
 ciples asked him privately,
 Why could not we cast it out?
 29 And he said to them, this
 kind can be driven out by no-
 thing but prayer and fasting.

And going from thence, 30
 they passed through Galilee:
 and he would not have any
 person know it. For he 31
 taught his disciples, and said
 unto them, The Son of man
 is delivered into the hands of
 men, and they shall kill him:
 and after being killed, the
 third day he shall rise again.
 But they understood not the 32
 meaning of that declaration,
 and were afraid to ask him.
 And he came to Caperna- 33
 um: and when he was in the
 house, he asked them, What
 was the subject of your dis-
 pute among yourselves on
 the road? But they held 34
 their peace. For they had
 been disputing with each
 other on the road, which was
 the greatest. And when he 35
 was seated, he called the
 twelve, and said to them,
 If any man desires to be the
 first, let him be last of all,
 and servant of all. And 36
 taking a little boy, he set him
 in the midst of them: and
 taking him in his arms, he
 said unto them, Whosoever 37
 shall receive one of such little
 children in my name, receiv-
 eth me: and whosoever re-
 ceiveth me, receiveth not
 me merely, but him that
 sent me.

Then John addressed him, 38
 saying, Master, we saw a
 person in thy name casting
 out devils, who followeth us
 not: and we forbid him, be-

cause he did not follow us.
 39 Then said Jesus, Forbid him
 not : for there is no man who
 shall perform a miracle in my
 name, who will be able pre-
 40 sently after to speak evil of
 me. For he that is not
 41 against us, is for us. For
 whosoever shall give you even
 a cup of water to drink in
 my name, because ye belong
 to the Messiah, verily I say
 unto you, he shall in no wise
 42 lose his reward. And who-
 soever shall give occasion of
 offence to one of these little
 ones who believe in me, it
 were desirable for him rather
 that a millstone were hanged
 about his neck, and that he
 43 were cast into the sea. And if
 thy hand cause thee to offend,
 cut it off : it were better for
 thee to enter into life maimed,
 than having both hands to go
 into hell, into the fire that
 never will be quenched :
 44 where their worm dieth not,
 and the fire is not quenched.
 45 And if thy foot cause thee to
 offend, cut it off : it is better
 for thee to enter into life halt-
 ing, than having both feet to
 be cast into hell, into the fire
 which never can be quenched ;
 46 where the worm dieth
 not, and the fire is not
 47 quenched. And if thine eye
 cause thee to offend, pluck it
 out : it is better for thee to en-
 ter into the kingdom of God
 with one eye, than having two
 eyes to be cast into the fire

of hell : where the worm 48
 dieth not, and the fire is not
 quenched. For every one 49
 shall be salted with fire, and
 every victim shall be sprin-
 kled with salt. Salt is good : 50
 but if the salt become insipid,
 with what will you season it ?
 Have salt in yourselves, and
 live in peace with each other.

CHAP. X.

AND arising, he went from 1
 thence into the coasts of
 Judea, through the country
 on the other side of the Jor-
 dan ; and again the multi-
 tudes came together unto
 him ; and as his custom was,
 he again taught them. And 2
 the Pharisees coming to him,
 put a question to him, Is it
 lawful for a husband to put
 away his wife ? tempting him.
 He answered and said unto 3
 them, What did Moses com-
 mand you ? They said, Moses 4
 permitted to write a bill of
 divorce, and to put her away.
 Then Jesus answering said 5
 unto them, For the hardness
 of your hearts he wrote you
 that ordinance. But from 6
 the beginning of the creation,
 God made them male and fe-
 male ; and said, For this 7
 cause shall a man forsake fa-
 ther and mother, and shall
 adhere to his wife ; and they 8
 two shall be one flesh : so that
 they are no more two, but
 one flesh. What therefore 9

- God hath yoked together, let no man separate. And in the house the disciples again asked of this matter.
- And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if a wife put away her husband, and marrieth another, she committeth adultery.
- And they brought unto him little children, that he should touch them: but his disciples rebuked those who brought them. But when Jesus saw it, he felt indignation, and said to them, Permit little children to come to me, and hinder them not; for of such is the kingdom of heaven.
- Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in nowise enter into it. And he took them in his arms, and laying his hand upon them, gave them his benediction.
- And as he went out to the road, a person ran to him, and kneeling down, asked him, Good Master, what shall I do that I may inherit eternal life? Then said Jesus unto him, Why callest thou me good? there is none good but one, even God. Thou knowest the commandments, Do not commit adultery; Do not murder; Do not steal; Do not bear false witness; Honour thy father and mother, Then he replying, said, Master, all these things have I observed from my youth. Then Jesus looking upon him, loved him, and said to him, In one thing thou art defective: go, sell all that thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up thy cross, and follow me. And groaning over this speech, he went away sorrowful: for he had many estates. And Jesus looking round, said to his disciples, How difficultly shall they who have riches enter into the kingdom of God! Then his disciples were astonished at these words. But Jesus again addressing them, said unto them, Children, how difficult is it for those who trust in riches to enter into the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were exceedingly amazed, saying among themselves, Who then can be saved? And Jesus looking upon them, said, With men it is impossible, but not with God: for with God all things are possible.
- And Peter began to say unto him, Lo, we have left all, and followed thee. Then Jesus in reply said, Verily I

say unto you, there is no man who hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the
 30 Gospel's, who shall not receive an hundred-fold more now, at this very time, houses, and brethren, and sisters, and mothers, and children, and lands, with
 31 persecution, and in the world to come life everlasting. But many first, will be last; and the last, first.

32 And they were on the road going up to Jerusalem; and Jesus was advancing before them: and they were
 astonished; and followed him full of fear. And again taking the twelve aside, he
 began to tell them what things were about to befall
 33 him: For, lo! said he, we are going up to Jerusalem; and the Son of man will be
 betrayed to the chief priests, and to the scribes; and they
 will condemn him to death, and will deliver him to the
 34 Gentiles: and they will insult him, and scourge him, and spit upon him, and kill
 him: and the third day he shall rise again.

35 And James and John the sons of Zebedee came to him, saying, Master, we desire that thou shouldst do for us
 36 whatsoever we request. He said unto them, What will ye that I should do for you?

They say unto him, Grant us to sit, the one on thy right hand, and the other on thy left, in thy glory. Then
 37 Jesus said unto them, Ye know not what ye ask: can ye drink of the cup which I drink? and be baptised with the baptism with which I am
 38 baptised? And they said unto him, We are able. Then
 39 said Jesus unto them, Ye shall indeed drink of the cup of which I drink; and be baptised with the baptism with which I am baptised:
 but to sit on my right-hand, 40
 and on my left, is not mine to give; but to those for whom it is prepared. And 41
 when the ten heard it, they began to be indignant against James and John. But Jesus 42
 called them, and said to them, Ye know that they who appear to rule over the Gentiles, lord-it over them; and their
 great men exercise dominion over them. But it shall not 43
 be so with you: but whosoever will be great among you let him be your servant: and 44
 whosoever will be first, let him be the servant of all. For 45
 the Son of man came not to be waited upon, but to be a servant, and to give his life a ransom for many.

And they came to Jericho. 46
 And as he was going out of Jericho with his disciples, and a great multitude, Bartimeus, the blind, the son of Ti-

meus, sat by the road-side
 47 begging: and hearing that
 Jesus of Nazareth was passing
 by, he began to cry out, and
 say, O Son of David, Jesus,
 48 have mercy on me! And
 many chid him, that he
 should be silent: but he cried
 out so much the more, Son
 of David, have mercy on me!
 49 And Jesus stood still, and
 ordered him to be call-
 ed: and they call the blind
 man, saying to him, Cheer
 up, arise; he calleth thee.
 50 Then casting off his cloak,
 he arose, and came to Jesus.
 51 And Jesus addressing him,
 said, What dost thou wish
 that I should do for thee?
 And the blind man said to
 him, Rabboni, that I may
 52 receive my sight! Then said
 Jesus unto him, Go thy way:
 thy faith hath saved thee.
 And immediately he received
 sight, and followed Jesus in
 the road.

CHAP. XI.

1 AND when he drew nigh
 to Jerusalem, unto Beth-
 phage and Bethany, to the
 mount of Olives, he sent
 2 two of his disciples, and said
 unto them, Go into the vil-
 lage opposite to you: and
 immediately as you enter it,
 you will find a foal tied, on
 which no man yet hath rode;
 loose him, and bring him
 3 hither. And if any man say

to you, Why do ye this?
 say, That the Lord hath need
 of it: and immediately he
 will send it hither. And they
 went, and found the foal tied
 to a gate without, where two
 ways met; and they untie
 him. Then some of those
 who stood by, said unto
 them, What are ye about,
 5 untying the colt? Then they
 said unto them, as Jesus com-
 manded them: and they per-
 mitted them to do it. And
 they brought the colt to Je-
 sus, and put on him their
 garments; and he rode upon
 it. And multitudes spread
 8 their garments on the road:
 and others cut off boughs
 from the trees, and strewed
 them on the road. And they
 who went before, and who
 followed after, cried, saying,
 Hosanna: blessed is he that
 cometh in the name of the
 Lord. Blessed be the king,
 10 dom of our father David, that
 is coming in the name of the
 Lord: hosanna in the high-
 est. And Jesus entered into
 11 Jerusalem, and into the tem-
 ple: and looking round about
 upon all things, it being now
 even-tide, he departed to
 Bethany with the twelve.
 And on the morrow, as they
 were coming out of Bethany,
 he was hungry: and seeing
 13 a fig-tree at a distance, full
 of leaves, he went to it, ex-
 pecting probably that he
 might find some fruit upon

it : and when he came to it, he found none, only leaves : for it was not a good season
 14 for figs. And Jesus spake and said to it, Let no man eat fruit from thee henceforth for ever. And his disciples heard him.

15 And they came to Jerusalem : and Jesus entered into the temple, and began to cast out those who sold and bought in the temple, and overturned the tables of the money-changers, and the seats of those who sold doves ;
 16 and would not suffer that any person should carry a vessel through the temple. And he taught them, saying, Is it not
 17 written*, that "My house shall be called a house of prayer for all nations ?" but ye have made it a den of thieves.

18 And the scribes and chief priests heard him, and sought
 19 how they might destroy him : for they were afraid of him, because all the people were exceedingly struck with his
 19 teaching. And when the evening came, he went away out of the city.

20 And in the morning, as they were passing by, they saw the fig-tree withered from
 21 the roots. And Peter reminding him said, Rabbi, behold, the fig-tree which thou cursedst is withered
 22 away. And Jesus answering said to them, Have faith in

God. For verily I say to 23 you, That whosoever shall say to this mountain, Be thou lifted up, and be thou cast into the sea ; and shall
 harbour no doubt in his heart, but believe that what he saith shall come to pass ;
 whatsoever he may speak shall be done for him. Therefore 24 I say unto you, That all things whatever ye ask in prayer, believe that ye shall receive them, and they shall be given you. And when 25 ye stand praying, forgive, if ye have a matter against any man : that your Father also who is in heaven may forgive you your trespasses. But 26 if ye forgive not, neither will your Father which is in heaven forgive your trespasses.

And they come again to 27 Jerusalem : and as he was walking in the temple, the chief priests, and the scribes, and the elders, come to him, and say to him, By 28 what authority doest thou these things ? and who gave thee this authority, that thou shouldst do these things ? 29 Then Jesus answering said unto them, I also will ask you one question ; and answer me ; and I will tell you by what authority I do these things. The baptism of John, was it 30 of heaven, or of men ? answer me. And they reasoned 31 among themselves, saying,

If we reply, From heaven; he will say, Why then did ye
32 not believe him? but if we
say of men—they feared the
people: for all men held
John to be in truth a pro-
33 phet. And they answering
said to Jesus, We do not
know. And Jesus in reply
said to them, Neither do I
tell you by what authority I
do these things.

CHAP. XII.

1 AND he began to speak to
them in parables. A man
planted a vineyard, and set a
hedge around it, and digged
a wine-press, and built a
tower, and let it out to hus-
bandmen, and went abroad.
2 And in the season he sent a
servant to the husbandmen,
that he might receive from
the husbandmen of the fruit
3 of the vineyard. But they
took him, and beat him, and
4 sent him away empty. And
again he sent unto them ano-
ther servant; and they cut
the account short with him,
by stoning him, and sent him
5 away shamefully treated. And
again he sent another; and
him, they slew; and many
others, some of whom they
beat, and others they killed.
6 Now he had yet one son, his
beloved, and he sent him
unto them last, saying, They
7 will reverence my son. But
these husbandmen said to

each other, This is the heir;
come, let us kill him, and
the inheritance will be our
own. And they took him, 8
and killed him, and cast him
out of the vineyard. What 9
then will the lord of the vine-
yard do? He will come and
destroy these husbandmen,
and give his vineyard to
others. Have ye never read 10
this scripture? "The stone
" which the builders rejected,
" the same is become the head
" of the corner: this was the 11
" Lord's doing, and it is mar-
" vellous in our eyes." And 12
they sought to seize him; and
were afraid of the people: for
they knew that he had
spoken this parable against
them: and leaving him, they
departed.

And they sent unto him 13
certain of the Pharisees and
of the Herodians, that they
might entrap him in dis-
course. And they come and 14
say to him, Master, we know
that thou art true, and carest
not for any man: for thou
regardest not the person of
men, but teachest the way
of God in truth: Is it law-
ful to pay tribute to Cæsar,
or not? shall we pay, or shall 15
we not pay it? but he, per-
ceiving their hypocrisy, said
unto them, Why tempt ye
me? bring me a denarius,
that I may see it. And they 16
brought it. And he said un-

to them, Whole figure and inscription is this? they say
 17 unto him, Cæsar's. And Jesus addressing them, said, Render the things which are Cæsar's, to Cæsar; and what belongs to God, to God. And they marvelled at him.
 18 And the Sadducees come to him, who say that there is no resurrection; and they put a question to him, saying,
 19 Master, Moses left it in writing for us*, that if a man's brother die, and leave a wife, and leave no children, that his brother should take his wife, and raise up
 20 seed for his brother. Now there were seven brothers; and the first took a wife, and
 21 dying left no issue: and the second took her, and died, and neither did he leave issue; and the third in like
 22 manner. And the seven had her, and left no issue. Last
 23 of all died also the wife. In the resurrection therefore, when they shall rise, whose wife of them shall she be? for the seven had the very
 24 same wife. And Jesus answering said unto them, Do ye not therefore err, from not knowing the scriptures,
 25 and the power of God? For when they rise from the dead, they will neither marry, nor be given in marriage; but they are as the angels which
 26 are in heaven. But concern-

ing the dead, that they do rise; have ye not read* in the book of Moses, how God spake to him at the bush, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God
 27 of the dead, but the God of the living. Ye are therefore vastly erroneous.

And one of the scribes 28 coming, and hearing them questioning him, perceiving that he had answered them admirably, asked him, Which is the first commandment of all? Then Jesus replied to
 29 him, The first of all the commandments is †, Hear O Israel; the Lord thy God is one Lord: and thou shalt
 30 love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; and with all thy strength. This is the first
 31 commandment. And the second, like it, is this; Thou shalt love thy neighbour as thyself‡: there is no greater commandment than these. And the scribe
 32 said unto him, Admirably, Master! thou hast spoken the very truth: for there is one God; and there is no other besides him: and to
 33 love him with all the heart, and with all the understand-

* Exod. iii. 6.

† Deut. vi. 4, 5, 10, 12.

‡ Lev. xix. 18.

* Deut. xxv. 5.

ing, and with all the soul,
and with all the strength;
and to love his neighbour
as himself, is better than all
burnt offerings, and sacri-
fices. And Jesus perceiving
that he had answered as a
man of intelligence, said to
him, Thou art not far from
the kingdom of God. And
no man thenceforth presumed
to question him.

35 And Jesus addressing them
said, as he taught in the tem-
ple, How say the scribes that
the Messiah is the Son of
36 David? for David himself
saith by the Spirit, The
Lord said to my Lord, Sit
thou at my right hand, until
I make thy enemies the foot-
37 stool for thy feet. David
himself therefore calleth him
Lord; and whence then is
he his son? And a vast
multitude heard him with
delight.

38 And he spake to them in
the course of his teaching,
Beware of the scribes, who
love to go about in trailing
robes, and like salutations in
39 the places of concourse, and
the principal seats in the sy-
nagogues, and the first couch
40 at suppers: who devour wi-
dows' houses, and in pre-
tence make long prayers:
such shall receive greater
damnation.

41 And as Jesus was sitting
opposite the treasury, he saw
a multitude casting money

into the treasury: and many
who were rich cast in many
pieces. And one poor widow 42
coming, cast in two mites,
which is a farthing. And 43
having called his disciples, he
said unto them, I tell you
truly, that this poor widow
hath cast in more than all
who have cast into the trea-
sury: for all they have cast 44
in of their superfluities; but
she from her indigence hath
cast in all that she had, even
her whole substance.

CHAP. XIII.

AND as he was going out 1
of the temple, one of his
disciples said unto him, Mas-
ter, behold what vast stones,
and what structures! And 2
Jesus answering said to him,
Beholdest thou these magni-
ficent structures? there shall
not be left one stone upon
another which shall not be
thrown down. And as he 3
was sitting on the mount of
Olives, opposite the temple,
Peter and James and John
and Andrew asked him pri-
vately, Tell us, when shall 4
these things be? and what is
the sign when all these things
shall come to pass? Then Je- 5
sus answering them, began
to say, Beware that no man
deceive you: for many will 6
come in my name, saying, I
am the Messiah; and shall
deceive many. But when ye 7

heat of wars, and rumours
 of wars, be not troubled :
 for these things must be ;
 8 but the end is not yet. And
 nation shall rise up against
 nation, and kingdom against
 kingdom : and there shall be
 earthquakes in divers places,
 and there shall be famines
 and commotions : these are
 the beginnings of sorrows.
 9 But take ye heed to your-
 selves : for they shall deliver
 you up to their sanhedrims,
 and to the synagogues ; ye
 shall be beaten with rods,
 and be set before kings and
 governors for my name's
 sake, for a testimony unto
 10 them. And the Gospel must
 first be preached to all na-
 11 tions. But when delivering
 you up, they shall bring you
 to the bar, be not previously
 anxious what ye shall say,
 neither premeditate : for it
 shall be given to you at that
 very hour, what ye shall
 speak : for it is not you, who
 are speaking, but the Holy
 12 Ghost. And brother shall
 deliver up brother unto
 death, and the father the
 son : and children shall rise
 up against their parents, and
 13 cause them to be put to
 death. And ye shall be hated
 of all men for my name's
 sake. But he that endureth
 to the end, the same shall be
 14 saved. But when ye see the
 abomination of desolation,
 spoken of by the prophet
 Daniel, standing where it
 ought not (let him that read-
 eth observe), then let those
 who are in Judea fly to the
 mountains : and let not him 15
 who is on the roof go down
 into the house, nor enter into
 it, to carry away any thing
 out of the house : and he 16
 that is in the field, let him
 not return back to take his
 garment. But wo to those 17
 who are big with child, and
 who have infants at their
 breasts in those days ! And 18
 pray that your flight be not
 in winter. For these days 19
 shall bring tribulation, such
 as the like hath never been
 from the beginning of the
 creation which God created
 unto this time, and never
 shall be more. And except 20
 the Lord had shortened the
 days, no flesh would have
 been preserved : but for the
 sake of those elect, whom he
 hath elected, he hath shorten-
 ed the days. And then, if 21
 any man say to you, Lo, here
 is the Messiah ! or, lo there !
 believe it not. For many 22
 false Messiahs and false pro-
 phets shall arise, and shall
 propose signs and wonders
 to deceive, if it were possi-
 ble, even the elect. But be 23
 ye on your guard : lo ! I
 have told you all things : but 24
 in those days, after that dis-
 tressing season, the sun shall
 be darkened, and the moon
 shall not emit her light ; and 25

the stars of the heaven will
be falling, and the powers
that are in heaven will be
26 shaken. And then shall they
see the Son of man coming
in the clouds of heaven with
27 vast power and glory. And
then shall he send his angels,
and shall gather to him his
elect from the four winds,
from the extremity of the
earth to the utmost bound of
28 heaven. Now learn from
the fig-tree, a parable; When
her branch is now become
tender, and putteth forth
leaves, ye know that summer
29 is nigh; so also you, when
ye see these things come to
pass, know that it is nigh,
30 even at the doors. Verily I
say unto you, That this ge-
neration shall not pass away,
until all these things are ful-
31 filled. Heaven and earth
shall pass away; but my
words shall never pass away.
32 But of that day and hour
knoweth no man, nor the
angels which are in heaven,
nor the Son, but the Father.
33 Take ye heed, watch, and
pray; for ye know not when
34 the time is. As a man going
abroad, when he left his
abode, and gave his servants
authority, and to each his
work, commanded also the
35 porter to watch. Watch ye
therefore; for ye know not
at what time the master of
the house cometh, at evening,
or midnight, or cock-crow-

ing, or in the morning: lest 36
coming suddenly he find you
asleep. Now what I say to 37
you, I say to all, Watch.

CHAP. XIV.

NOW the passover and the 1
feast of unleavened bread
were but two days distant;
and the chief priests, and the
scribes, sought how they
might seize him by craft, and
kill him. But they said, Not 2
on the feast day, lest there
be a commotion among the
people. And when he was 3
at Bethany in the house of
Simon the leper, as he sat at
table, a woman came, having
an alabaster vase of ointment,
of genuine spikenard, of vast
value: and breaking the vase,
she let it flow down upon his
head. And there were some 4
who felt indignation within
themselves, saying, Where-
fore is this waste of the oint-
ment made? For it might 5
have been sold for more than
three hundred denarii, and
given to the poor. And they
bitterly murmured against
her. Then said Jesus, Let 6
her alone; why give ye her
uneasiness? she hath perform-
ed a laudable act towards
me. For the poor ye have 7
always with you, and when
ye will ye may do them good:
but me ye have not always.
What was in her power she 8
hath done; she has seized the

opportunity to anoint my body beforehand for burial.

9 Verily I say unto you, Where-soever this gospel shall be preached through the whole world, there shall, what she hath done, be told for a memorial of her.

10 Then Judas Iscariot, one of the twelve, went unto the chief priests, that he might
11 betray him unto them. When they heard it, they rejoiced, and promised to give him a sum in silver. And he watched how opportunely he might deliver him up.

12 And on the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare for thee to eat the pass-
13 over? And he sent two of his disciples, and said unto them, Go into the city, and a man will meet you carrying a pitcher of water, follow

14 him. And where he enters, say to the master of the family, That the teacher saith, Where is the dining-room, where I may eat the passover
15 with my disciples? And he will shew you a large upper room ready furnished: there make preparation for us.
16 And his disciples went out, and came into the city, and found as he had spoken to them; and they made ready the passover.

17 And when it was evening

he came with the twelve. And as they sat at table, and 18 were eating, Jesus said, Verily I tell you, That one of you, who is eating with me, shall betray me. And they 19 began to be very sorry, and to say to him, one by one, Is it I? and another said, Is it I? But he answering said 20 to them, It is one of the twelve, who is dipping his hand with me into the dish. The Son of man indeed goeth, 21 as it is written of him; but wo to that man by whom the Son of man is betrayed! it had been desirable for that man if he had never been born.

And as they were eating, 22 Jesus taking a loaf, when he had blessed, brake it, and gave to them, and said, Take, eat; this is my body. And 23 taking the cup, when he had given thanks, he gave it to them; and they all drank out of it. And he said unto 24 them, This is my blood of the new testament, which is shed for many. Verily I say 25 unto you, That I will henceforth no more drink of the produce of the vine, until that day when I shall drink it new in the kingdom of God.

And when they had sung 26 a hymn, they went out to the mount of Olives. And Jesus 27 said to them, All ye will be offended at me this night; for it is written*, "I will

- “finite the shepherd, and the
28 “sheep shall be dispersed:”
but after I am risen, I will go
before you into Galilee.
29 Then said Peter unto him,
Though all should be offend-
30 ed, yet will not I. And
Jesus saith to him, Verily I
tell thee, That to-day, in the
course of this very night, be-
fore the cock crow twice,
thou shalt thrice deny me.
31 But he said with more vehe-
ment assertion, Though I
should die with thee, yet
would I in no wise deny thee.
And they all spake also in the
same manner.
32 And they come to a place
called Gethsemane, and he
saith to his disciples, Sit ye
33 here whilst I shall pray. And
he taketh Peter, and James,
and John, with him; and
he began to be filled with
horrible dread, and to be
sunk under dejection of spi-
34 rit: and he saith to them,
My soul is deeply afflicted
even to death: abide here,
35 and watch. And he went
a little farther forward, and
fell on the earth, and prayed,
that if it were possible the
hour might pass from him.
36 And he said, Abba, Father,
all things are possible to thee;
remove this cup from me,
nevertheless, not as I will,
37 but as thou wilt. And he
came and found them asleep:
and saith unto Peter, sleepest
thou? hast thou not strength
to watch with me a single
hour? Watch ye and pray, 38
that ye enter not into tempt-
ation; the spirit indeed is
willing, but the flesh is weak.
And again he went away, 39
and prayed, speaking the
same sentence. And when 40
he returned, he found them
again sleeping; for their
eyes were weighed down:
and they knew not what to
answer him. Then the third 41
time he cometh, and saith
unto them, Sleep on now,
and repose: it is enough, the
hour is come; lo! the Son
of man is betrayed into the
hands of sinners; arise, let 42
us go; behold, the traitor
approaches me. And imme- 43
diately, while he was yet
speaking, Judas, one of the
twelve, came up, and a great
multitude with him, with
swords and staves, from the
chief priests, and scribes, and
elders. Now he that betray- 44
ed him, had given them a
counter sign, saying, Whom-
soever I shall kiss, that is he,
seize him, and lead him off
safely. And coming, he im- 45
mediately drew up to him
and said, Rabbi, Rabbi, and
kissed him. Then they laid 46
their hands on him, and
seized him. And one parti- 47
cular person of those who
stood by drew his sword, and
struck a servant of the high
priest, and cut off his ear.
And Jesus addressing them 48

- said, Are ye come out as against a robber, with swords and staves, to apprehend me?
- 49 Daily was I with you in the temple teaching, and ye laid no hold upon me: but *this is done* that the scriptures might be fulfilled.
- 50 Then they all deserting
- 51 him, fled. And a certain youth followed him, having a linen cloth wrapped round his naked body; and the young men laid hold of him:
- 52 and leaving the linen cloth behind, he fled naked from them.
- 53 And they led Jesus unto to the high-priest; and with him were assembled all the chief priests, and the elders,
- 54 and the scribes. And Peter followed him at a distance, until he came into the palace of the high-priest: and was seated with the servants, and warming himself at the fire.
- 55 Then the chief priests, and the whole sanhedrim, sought for witness against Jesus, that they might put him to death;
- 56 yet found none. For many bore false witness against him, and their attestations did not
- 57 correspond. And certain persons rising up, bore false witness against him, saying,
- 58 We have heard him affirm, I will destroy this temple made with hands, and after three days I will build another not made with hands.
- 59 But even then their testimony
- was not correspondent. So 60 the high-priest rising up in the midst interrogated Jesus, saying, Answerest thou nothing? What is it that these witness against thee? But he 61 kept silence, and made them not a word of reply. Again the high-priest questioned him, and said to him, Art thou the Messiah, the Son of the blessed? Then said Jesus, 62 I am. And ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. Then the high- 63 priest rent his clothes, and said, What farther need have we of witnesses? Ye have 64 heard his blasphemy. What think ye? And they all adjudged him to be deserving of death. And some began 65 to spit upon him, and to cover his face, and to buffet him, and to say to him, Prophecy: and the servants slapped him on the face with their hands.
- And as Peter was in the 66 hall, at the lower end, there came to him one of the high-priest's maid-servants; and 67 seeing Peter warming himself, stedfastly looking at him, she said, Thou also wast with Jesus of Nazareth. Then he 68 denied it, saying, I do not so much as know him, nor understand what thou art saying. And he went out into the vestibule; and the cock

69 crew. And a maid-servant observing him again, began to say to those who stood by, This man is one of them.
 70 Then he denied it again. And after a little while, they who stood by said to Peter, Of a certainty thou art one of them; for thou art a
 71 Galilean, and thy speech is correspondent. Then began he to make the most dreadful imprecations, and to swear, I know not the man
 72 of whom ye speak. And the second time the cock crew. And Peter remembered the word which Jesus spake unto him, That before the cock crow twice, thou shalt deny me thrice. And casting his mantle over his face, he wept.

CHAP. XV.

1 **A**ND immediately the chief priests having held a council in the morning, with the elders, and scribes, and the whole sanhedrim, after binding Jesus, led him away, and delivered him up to
 2 Pilate. And Pilate asked him, Art thou the King of the Jews? He answering said to him, Thou sayest true.
 3 And the chief priests laid many accusations against him.
 4 Then Pilate again interrogated him, saying, Answerest thou nothing? behold how many things they testify

against thee. But Jesus notwithstanding made not a word of reply; so that Pilate marvelled.

Now at the feast, he released one prisoner to them, whomsoever they petitioned for. And there was one called Barabbas, bound with those who had made an insurrection with him, and had committed murder in the insurrection. And the multitude, clamorous, began to petition him to do, as he had always done to them. Then Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that out of envy the chief priests had delivered him up.) Then the chief priests stirred up the people, that he should rather release Barabbas unto them. Then Pilate addressing them, said unto them again, What therefore do you wish that I should do with him whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, But what criminal act hath he done? And they cried the more vociferously, Crucify him. So Pilate, willing to do what would be satisfactory to the people, released to them Barabbas, and delivered Jesus to be scourged, in order to be crucified.

16 Then the soldiers led him to the hall, which is the Prætorium, and called together
 17 the whole band. And they invested him with a robe of purple, and plating a crown
 18 of thorns, put it about his head, and began to pay their salutations to him, Hail, King
 19 of the Jews! And they struck him on the head with a cane, and spat upon him, and bow-
 20 ing their knees payed him homage. And when they had treated him with mock-
 21 ery, they took off the purple robe from him, and clothed him with his own gar-
 22 ments, and led him out to crucify him. And they compel one Simon, a Cyre-
 23 nian, who was passing by, coming out of the field, the father of Alexander and Ru-
 24 fus, to carry his cross.
 25 And they convey him to a place called Golgotha, which is being interpreted, The
 26 place of a skull. And they gave him to drink wine medicated with myrrh: but he
 27 received it not. And having crucified him, they divided his garments, casting the lot
 upon them, what each should take. Now it was the third
 hour, and they crucified him. And there was an in-
 scription of his crime writ-
 ten over him, THE KING
 OF THE JEWS. And with
 him they crucified two rob-
 bers, one on his right hand,

and the other on his left. And the scripture was ful-
 filled, which saith, " * And
 " he was reckoned among the
 " transgressors." And they
 who passed along, blasphemed
 him, shaking their heads, and
 saying, Aha! thou that de-
 stroyest the temple, and
 buildest it in three days, save
 thyself, and come down from
 the cross. And in the same
 manner also, the chief priests
 mocking him, among each
 other, with the scribes, said,
 He saved others, himself he
 cannot save. Thou Messiah,
 King of Israel, come now
 down from the cross, that we
 may see, and believe. Even
 those who were crucified with
 him railed on him.

Now when the sixth hour
 came, there was darkness
 over all the land until the
 ninth hour. And at the
 ninth hour, Jesus cried with
 a loud voice, saying, Eloi,
 Eloi, lama sabachthani? which
 is, being interpreted, My
 God, my God, for what
 cause hast thou abandoned
 me? And some of those who
 stood by, hearing him, said,
 Behold, he crieth for Elias.
 Then one ran, and filling a
 sponge with vinegar, fixed
 it round a cane, and gave
 him to drink, saying, Let
 alone, let us see if Elias
 comes to take him down.
 Then Jesus, uttering a

loud cry, gave up the ghost.

38 And the vail of the temple was rent in two from the top
39 to the bottom. And the centurion, who stood opposite to him, observing, that with such a cry he gave up the ghost, said, Assuredly this was the Son of God.

40 Now there were also women looking on at a distance; among whom also was Mary Magdalene, and Mary the mother of James the small, and the mother of Joses, and
41 Salome. These women followed him when he was in Galilee, and supplied his wants; and many other women who went up with him to Jerusalem.

42 And when the evening was now come (since it was the preparation, that is, the day
43 preceding the sabbath), Joseph, who was from Arimathea, came, a respectable person, a counsellor, and who himself also was expecting the kingdom of God; taking courage, he went in to Pilate, and begged the body of Jesus.

44 Then Pilate marvelled that he should be already dead: and calling for the centurion, he asked him, If he had been
45 dead any time. And when he knew it from the centurion, he gave the body to
46 Joseph. And having bought a wrapper of fine linen, and taken him down, he wrap-

ped him in the linen cloth, and laid him in a sepulchre, which was hewn out of a rock; and rolled a stone to the door of the sepulchre. Now Mary Magdalene, and 47 Mary the mother of Joses, saw where he was laid.

CHAP. XVI.

AND when the sabbath 1 was past, Mary Magdalene, and Mary the mother of James, and Salome, purchased aromatics, that they might come, and anoint him. And very early on the first 2 day of the week, they come to the sepulchre, as the sun was rising. And said among 3 themselves, Who will roll away for us the stone from the door of the sepulchre? And looking again, they saw 4 that the stone was rolled away, for it was vastly large. And entering into the sepulchre, they saw a young man 5 sitting at the right hand, clothed in a white robe; and they were greatly terrified. But he saith unto them, Be 6 not affrighted, ye seek Jesus the Nazarean, who was crucified; he is risen, he is not here: behold the place where they laid him. But go, tell 7 his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him, as he told you. And they going 8 out hastily, fled from the sepul-

chre, for trembling and astonishment had seized them: and they said not a word to any person, for they were affrighted.

9 Now being arisen early, on the first day of the week, he appeared first to Mary Magdalene, out of whom he had
10 cast seven devils. She going, told it to those who had been with him, as they were wail-
11 ing and weeping. And they, when they heard that he was alive, and had been seen by her, gave no credit to her.

12 Then after this, he was manifested under another form, to two of them as they were walking, and going
13 into the country. And they came back and told the news to the rest; neither did they
14 believe them. Afterwards he shewed himself to the eleven, as they were sitting at table, and upbraided them for their infidelity and hardness of heart, because they

did not believe those who had seen him after he was risen. And he said unto them, Go 15 into all the world, and preach the gospel to every creature. He that believeth and is bap- 16 tised shall be saved; and he that believeth not shall be damned. And these signs 17 shall follow those that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; 18 and if they drink any deadly potion, it shall not hurt them; they shall lay hands on the sick, and they shall recover health.

Then the Lord, after hav- 19 ing thus spoken to them, was taken up into heaven, and sat down at the right hand of God. But they go- 20 ing forth preached every where, the Lord working mightily with them, and confirming the word, by attendant miracles.

THE GOSPEL

ACCORDING TO

L U K E.

CHAP. I.

- 1 SINCE many have attempted to compose a narrative of facts, confirmed to us by
2 the fullest evidence: exactly as they delivered them to us, who were eye witnesses from the first, and ministers of the
3 word; it seemed right to me also, having obtained accurate knowledge of all things from above, to write to thee in regular order, most excellent
4 Theophilus, to the intent that thou mayest clearly know the certainty of those matters, concerning which thou hast been instructed.
- 5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abiah: and his wife of the daughters of Aaron, and her name
6 Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because Elisabeth was barren, and both were far advanced in years. And it came to pass, as he
8 discharged his priestly office in the order of his periodical ministration before God, according to the custom of
9 the priesthood, it fell to his lot to burn the incense when he went into the temple of
10 the Lord. And all the multitude of people was praying without, at the time of the burning the incense. And
11 an angel of the Lord appeared to him standing on the right side of the altar of incense. And Zacharias was agitated
12 greatly at the sight, and fear fell upon him. But the an-
13 gel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bring thee a son, and thou shalt call his name
14 John. And it shall give thee joy and exultation; and

many shall rejoice at his
 15 birth: for he shall be great
 in the sight of the Lord; and
 he shall never drink wine,
 nor any intoxicating liquor;
 and he shall be filled with
 the Holy Ghost, even from
 16 his mother's womb. And
 many of the children of Israel
 shall he turn unto the Lord,
 17 their God. And he shall
 go forth before him in the
 spirit and power of Elias, to
 convert the hearts of fathers
 with their children, and the
 disobedient to the wisdom of
 the just; to prepare a people
 ready for the Lord.

18 And Zacharias said to the
 angel, By what shall I know
 this? for I am old, and my
 wife far advanced in her age.
 19 And the angel answering said
 to him, I am Gabriel, that
 stand in the presence of God;
 and I have been sent to speak
 to thee, and to proclaim these
 20 glad tidings to thee. And
 behold, thou shalt be dumb,
 and unable to speak, until
 that day when these things
 shall come to pass, because
 thou hast not believed my
 words, which shall be ful-
 filled at their exact time.

21 And the people were wait-
 ing for Zacharias, and mar-
 velled that he tarried so long
 22 in the temple. And when
 he came out, he could not
 speak to them: and they
 perceived that he had seen a
 vision in the temple: for he

himself made signs to them,
 and continued deaf and
 dumb. And it came to pass, 23
 when the days of his minis-
 try were fulfilled, he went to
 his own house. And after 24
 those days Elisabeth his wife
 conceived, and kept herself
 in retirement five months,
 saying, Thus hath the Lord 25
 dealt with me in the days in
 which he looked upon me to
 take away my reproach
 among men.

Now in the sixth month 26
 the angel Gabriel was sent
 from God into a city of Ga-
 lilee, the name of which was
 Nazareth, to a virgin of the 27
 house of David, betrothed
 to a man whose name was
 Joseph; and the virgin's
 name was Mary. And the 28
 angel coming in to her said,
 All hail! O thou highly fa-
 voured one! the Lord is with
 thee: blessed art thou among
 women. And when she saw 29
 him, she was greatly agitated
 at his address: and reasoned
 in herself what kind of salu-
 tation this could be. And 30
 the angel said unto her, Fear
 not, Mary, for thou hast
 found favour with God. And, 31
 behold, thou shalt conceive
 in thy womb, and bring
 forth a son, and thou shalt
 call his name JESUS. He 32
 shall be great, and shall be
 called the Son of the Highest:
 and the Lord God will give
 him the throne of David his

- 33 father; and he shall reign
 over the house of Jacob for
 ever, and of his kingdom
 34 there shall be no end. And
 Mary said, How shall this be,
 seeing I know not man?
 35 And the angel answering said
 unto her, The Holy Ghost
 shall come upon thee, and
 the power of the Most High
 shall overshadow thee; where-
 fore also the Holy One that
 shall be born of thee, shall be
 36 called the Son of God. And,
 behold, Elisabeth thy cousin,
 she also hath conceived in her
 old age: and this is the sixth
 month of pregnancy with her
 37 who was called barren. For
 there is nothing impossible
 38 with God. Then said Mary,
 Behold a servant of the Lord,
 be it to me according to thy
 declaration. And the angel
 departed from her.
 39 Then Mary arose in those
 days, and went with haste
 into the hill country, to a
 40 city of Judah, and entered
 into the house of Zachariah,
 41 and saluted Elisabeth. And
 it came to pass, when Elisa-
 beth heard the salutation of
 Mary, the babe leaped for
 joy in her womb; and Elisa-
 beth was filled with the Holy
 42 Ghost: and she exclaimed
 with a loud voice, and said,
 Blessed art thou among wo-
 men, and blessed is the fruit
 43 of thy womb. And whence
 is this favour shewn me, that
 the mother of my Lord
 should come to me? For, lo!
 as the voice of thy salutation
 reached my ears, the babe
 leaped for joy in my womb.
 And blessed is she that hath
 43 believed; for there shall be
 a fulfilment of the things
 told her from the Lord.
 And Mary said, My soul
 46 doth magnify the Lord, and
 47 my spirit hath exulted in
 God my Saviour: for he
 48 hath looked upon the lowly
 state of his maid-servant: for,
 lo! henceforth shall all gene-
 rations pronounce me bless-
 ed. For the Mighty One
 49 hath done great things for
 me; and holy is his name.
 And his mercy is upon those
 50 who fear him, from genera-
 tion to generation. He hath
 51 displayed strength from his
 arm; he hath scattered the
 proud in the imagination of
 their hearts. He hath cast
 52 down potentates from the
 throne, and hath exalted the
 lowly. He hath filled the
 53 hungry with good things;
 and the rich he hath sent
 empty away. He hath suc-
 54 coured Israel his servant, that
 he might be mindful of mer-
 cy for ever; as he had spoken
 55 to our fathers, to Abraham,
 and to his seed. And Mary
 56 abode with her about three
 months, and returned unto
 her home.
 Now Elisabeth's time was
 57 up that she should be deli-
 vered; and she brought a

- 58 son. And her neighbours and her relations heard, that the Lord had magnified his mercy upon her; and they
 59 congratulated her. And it came to pass, on the eighth day they came to circumcise the child; and they called him after the name of his
 60 father, Zacharias. And his mother spake and said, No; but he shall be called John.
 61 And they said to her, There is not one among thy relations, who is called by this
 62 name. And they made signs to his father, what he would have him called. And de-
 63 siring a writing tablet, he wrote, saying, John is his name. And they were all
 64 surprised. Instantly then his mouth was opened, and his tongue loosed, and he burst
 65 out in praises to God. And great awe fell on all those who dwelt around them: and in all the mountainous coun-
 66 try of Judea, all these circumstances were the subject of conversation. And all who heard them laid them up in their hearts, saying, Well! what a child will this be! And the hand of the Lord was with him.
 67 And Zacharias his father was filled with the Holy Ghost, and prophesied, say-
 68 ing, Blessed be the Lord the God of Israel; for he hath visited and wrought redemption for his people; and hath
 raised up a horn of salvation for us in the house of his ser-
 vant David: as he spake by 70
 the mouth of his holy pro-
 phets, which have been from
 the beginning: even prefer- 71
 vation from our enemies,
 and from the hand of all that
 hate us; to perform mercy 72
 towards our fathers, and to
 remember his own holy co-
 venant: the oath which he 73
 swore to Abraham our father,
 to give us, that we, secure 74
 from fear, rescued from the
 hands of our enemies, should
 serve him, in righteousness 75
 and holiness before him, all
 the days of our life. And 76
 thou, child, shalt be called
 the prophet of the Most
 High; for thou shalt go be-
 fore the face of the Lord to
 prepare his ways; to give the 77
 knowledge of salvation to his
 people, by the remission of
 their sins, through the bowels 78
 of mercy of our God; with
 which he hath visited us, as
 the dawn of the morning
 from on high, to illumine 79
 those who sat in darkness,
 and in the shadow of death,
 to direct our feet into the
 way of peace. And the 80
 child grew, and became
 mighty in spirit, and was in
 the deserts until the days of
 his public exhibition to Israel.

CHAP. II.

NOW it came to pass in
 those days, that there went

- out a decree from Cæsar Augustus, that the whole land should be registered.
- 2 (And this first enrolment was made by Cyrenius, afterwards governor of Syria.)
- 3 And all went to be registered, every one to his own
- 4 city. Then Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem; because he was of the house and
- 5 family of David; to be enrolled with Mary, the wife espoused to him, who
- 6 was big with child. And it came to pass, while they were there, that her time was up, that she should be delivered.
- 7 And she brought forth a son, her first-born, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.
- 8 And there were shepherds in that country abiding in the open air, and keeping guard over their flock by
- 9 night. And, behold, the angel of the Lord came upon them, and the glory of the Lord shone around them; and they were exceedingly
- 10 affrighted. And the angel said unto them, Be not affrighted: for, behold, I bring you tidings of great joy, which shall be for all
- 11 the people. Because this day there is born for you a Saviour, which is Messiah, the Lord, in the city of David. And 12 this shall be a sign for you; Ye shall find the babe in swaddling-clothes, lying in a manger. And suddenly 13 there appeared with the angel a multitude of the heavenly host, praising God, and saying, Glory in the highest 14 heavens to God! and upon earth, peace! towards men complacence. And it came 15 to pass, as the angels went from them into heaven, the men, the shepherds, said also to each other; Let us now go to Bethlehem, and see this thing which hath happened, which the Lord hath made known to us. And they came 16 with haste, and found Mary, and Joseph, and the babe, lying in the manger: and 17 when they saw it, they made a public report of the declaration delivered to them respecting this child. And all 18 who heard it, marvelled at the things told them by the shepherds. But Mary carefully preserved all these declarations, laying them together in her heart, in order to apprehend their meaning. And the shepherds returned, 20 glorifying and praising God for all the things which they had heard and seen, exactly as had been told them.
- And when eight days were 21 fulfilled for circumcising the child, his name also was

called JESUS, the name imposed by the angel before he was conceived in the womb.

- 22 And when the days of her purification were accomplished according to the law of Moses, they brought him to Jerusalem, to present him to the Lord; as it is written in the law of the Lord*, Every male child, that openeth the womb, shall be called holy
- 23 to the Lord; and to offer a sacrifice, according to what is prescribed in the law of the Lord†, A pair of turtle doves, or two young pigeons.

- 25 And, behold, there was a man at Jerusalem, whose name was Simeon; and this man was righteous and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

- 26 And it had been divinely communicated to him by the Holy Spirit, that he should not see death, till he had seen the Lord's Messiah. And
- 27 he came by the spirit into the temple; just as the parents were bringing in the child Jesus, that they might do according to what was the custom of the law concerning
- 28 him; and he took him into his arms, and blessed God, and said, Now dismiss thy
- 29 servant, Lord, according to thy word, in peace; for my eyes have seen thy salvation,
- 30 which thou hast prepared
- 31

before the face of all people. A light to give revelation to the Gentiles, and glory to thy people Israel.

And Joseph and his mother were amazed at the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, Behold, this child is appointed for the fall, and rising again of many in Israel; and for a marked object to be spoken against; (so shall a dart pierce through thy own soul) that the reasonings of many hearts may be laid open.

And there was Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in old age, having lived but seven years with a husband, from her virgin state: though she was now a widow, of about eighty-four years, who departed not from the temple, attending the divine service, with fastings and prayers night and day: and at the very same moment coming up, she also in turn confessed the Lord, and spake of him to all who were expecting redemption in Jerusalem.

And when they had finished all things according to the law of the Lord, they returned into Galilee, into their own city Nazareth. And the child grew, and be-

* Exod. xiii. 2. † Levit. xii. 6—8.

came endued with great powers of spirit, filled with wisdom; and the grace of God was upon him.

- 41 And his parents went annually to Jerusalem at the
 42 feast of the passover. And when he was twelve years old, they went up to Jerusalem, according to the custom
 43 of the feast. And when they had concluded the days, as they were returning, the child Jesus remained at Jerusalem, and Joseph and his
 44 mother knew it not: but supposing him to be in the company, they went a day's journey; and they sought him among their relations and
 45 acquaintances; and not finding him, they returned to Jerusalem in search of him.
 46 And it came to pass after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.
 47 And all who heard him, were in a transport of admiration, at his understanding
 48 and answers. And when they saw him, they were struck with surprise; and his mother said to him, Son, why hast thou behaved to us in this manner? lo! thy father and I have been seeking thee in anguish of heart.
 49 And he said unto them, Wherefore did ye seek me? did you not know, that I must be occupied with my

Father's affairs? And they understood not the meaning of what he spake to them. And he went down with them, and came to Nazareth, and was in subjection to them: though his mother preserved all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

CHAP. III.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene: when 2
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- "and the crooked ways made
 "strait, and the rough roads
 6 "smooth: and all flesh shall
 "see the salvation of God."
 7 He said, therefore, to the
 multitudes who came out to
 be baptised by him, Ye
 broods of vipers, who hath
 warned you to fly from the
 8 approaching wrath? Produce
 then fruits worthy of repent-
 ance, and begin not to say
 in yourselves, We have a fa-
 ther, even Abraham; for I
 say unto you, That God is
 able out of these stones to
 raise up children to Abraham.
 9 But now is the ax laid even
 to the root of the trees;
 every tree therefore that pro-
 duceth not good fruit, is cut
 down and cast into the fire.
 10 And the multitudes asked
 him, saying, What then shall
 11 we do? And he answering
 said to them, He that hath
 two coats, let him give to
 him that hath none; and he
 that hath provisions, let him
 12 do in like manner. Then
 came also the farmers of the
 taxes to be baptised, and they
 said unto him, Master, what
 13 shall we do? He said unto
 them, Exact nothing more
 than is appointed for you.
 14 And the military men also
 asked him, And what shall
 we do? And he said unto
 them, Extort nothing by
 force; nor turn informers;
 and be content with your
 pay.
- Now when the people were 15
 in expectation, and many
 reasoned in their hearts re-
 specting John, whether he
 were the Messiah, John ad- 16
 dressed himself to them all,
 saying, I indeed baptise you
 with water; but one might-
 tier than I is coming, the
 thong of whose sandals I am
 not worthy to untie: he shall
 baptise you with the Holy
 Ghost and with fire: whose 17
 winnowing fan is in his hand,
 and he will thoroughly cleanse
 his threshing-floor, and col-
 lect the wheat into his gra-
 nary; but the chaff he will
 burn with fire unquenchable.
 Thus in many and various 18
 discourses exhorting them,
 he preached the glad tidings
 of the gospel to the people. 19
 Now Herod the tetrarch,
 being reproved by him, on
 account of Herodias his bro-
 ther Philip's wife, and for
 all the other wicked actions
 which he had done, added 20
 this also to all the rest, and
 shut up John in prison.
 Now it came to pass, at 21
 the time when John was
 baptising all the people, that
 Jesus also was baptised, and
 as he prayed, the heaven
 was opened, and the Holy 22
 Ghost descended in a bodily
 form, like a dove, upon
 him, and a voice came from
 heaven, saying, Thou art
 my beloved Son, in thee I
 am well pleased.

23 And Jesus himself was about thirty years of age when he began his ministry, being (as was supposed the son of Joseph) of Heli,
 24 of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naum, of Elli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zerubabel, of Salathiel, of Neri,
 28 of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jofe, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Judah, of Joseph, of Jonan, of Eliakim, of Melea, of Menan, of Mattatha,
 32 of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon, of Naasson, of Aminadab, of Aram, of Esrom, of Phares, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nachor, of Saruch, of Ragau, of Phalec, of Heber, of Sala, of Cainan, of Arphaxad, of Sem, of Noe, of Lamech,
 37 of Methusaleh, of Enoch, of Jared, of Maleleel, of Cainan, of Enos, of Seth, of Adam, *the son of God.*

CHAP. IV.

1 THEN Jesus full of the Holy Ghost returned from Jordan, and was led by the spirit into the wilderness,
 2 being tempted forty days by the devil; and did eat no-

thing during those days: and when they were ended, afterwards he was hungry. And 3 the devil said to him, If thou art the Son of God, command this stone that it become a loaf. And Jesus answered him, saying, It is 4 written*, "Man shall not live by bread alone, but by every word of God."

And the devil taking him 5 up into an exceeding high mountain, displayed before him all the kingdoms of the world in a moment of time: and the devil said unto him, 6 I will give thee all this authority, and the glory of these; for to me it is delivered, and to whomsoever I will, I give it. If therefore thou 7 wilt worship before me, all shall be thine. And Jesus 8 answering him, said, Get thee behind me, Satan, for it is written†, "Thou shalt worship the Lord thy God, and to him alone shalt thou pay divine honour."

And he brought him to 9 Jerusalem, and set him on a wing of the temple, and said to him, If thou art the Son of God, cast thyself down from hence: for it is writ- 10 ten‡, "He shall give his angels a charge over thee, to guard thee safely; and 11 that in their hands they shall bear thee up, lest at

* Deut. viii. 3. † Deut. vi. 13.
 ‡ Psalm xci. 11, 12.

- 12 "any time thou dash thy foot against a stone." And Jesus answering said unto him, It is said*, "Thou shalt not tempt the Lord thy God." And when the devil had closed all the temptation, he departed from him for a season.
- 14 And Jesus returned in the power of the Spirit into Galilee; and a report went out into all the region round about concerning him. And he taught in their synagogues, being universally admired.
- 16 And he came to Nazareth, where he was brought up; and he went, according to his usual custom, into the synagogue on the sabbath-day, and rose up to read. And there was given to him the book of the prophet Isaiah: and unrolling the volume, he found the passage where
- 18 it is written†, "The spirit of the Lord is upon me, for the work whereunto he hath anointed me; he hath sent me to preach glad tidings to the poor; to heal the contrite in heart; to proclaim liberty to the captives; and restore sight to the blind; to send forth the bruised free from bonds; to publish the acceptable year of the Lord." And rolling up the volume, he gave it to the attendant officer, and
- sat down. And the eyes of all who were in the synagogue were attentively fixed on him. And he began to say to them, To-day this scripture is fulfilled in your ears. And all concurred in their testimony to him, and marvelled at the gracious words which proceeded from his mouth. And they said, Is not this the son of Joseph? And he said unto them, Ye will probably say to me this parable, Physician, heal thyself! the works which we have heard to have been performed by thee at Capernaum, do the like here in thy own country. But he said, Verily, I say unto you, that no prophet is acceptable in his own country. Now I tell you of a certainty, that there were many widows in the days of Elias, in Israel, when the heaven was shut up three years and six months, so that a grievous famine was upon all the land. And unto none of them was Elias sent, but unto Sarepta, a city of Sidon, to a widow woman. And many lepers were in Israel in the days of the prophet Elisha, and no one of them was cleansed, but Naaman the Syrian. And they were all filled with rage in the synagogue, when they heard these observations: and rising up, dragged him out of the city, and led

* Deut. vi. 16. † Isa. lxi. 1-3.

him to the brow of the hill, on which their city was built, in order to cast him down
 30 headlong: but he passing through the midst of them, went away.

31 And he came down to Capernaum, a city of Galilee, and was teaching them
 32 on the sabbath. And they were struck with astonishment at his teaching; for his discourse was with authority. And there was in the
 33 synagogue a man, who had a spirit of an unclean devil, and he roared out with a
 34 great cry, saying, Let us alone; what have we to do with thee, Jesus the Nazarean? art thou come to destroy us? I know thee who thou art; the Holy One of
 35 God. And Jesus rebuked him, saying, Stop thy mouth, and come out of him. And the devil throwing him down into the midst, came out of him, doing him no injury.
 36 And amazement seized on all present, and they spake one to another, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went forth into all the adjacent region.

37 Then rising up out of the synagogue, he came into the house of Simon: and Simon's mother-in-law was seized with a violent fever, and

they besought him on her behalf. And standing over
 39 her, he charged the fever to depart; and it left her: and immediately she arose, and waited upon them

So when the sun was set, 40 all who had any indisposed with various diseases, brought them to him; and laying his hands severally on each of them, he cured them. And 41 devils also went out of many, crying out, and saying, Thou art the Messiah the Son of God. And rebuking them, he suffered them not to speak: for they knew that he was the Messiah.

And as the day was coming on, he went forth and departed into a desert place: and the multitude sought him out, and came to him, and would have detained him that he should not leave them. But he said unto them, I 43 must preach the glad tidings of the kingdom of heaven in other cities also: for on this service am I sent. And he 44 continued preaching in the synagogues of Galilee.

CHAP. V.

AND it came to pass, as the 1 multitude were thronging upon him, in order to hear the word of God, that he was standing by the lake of Gennefaret; and he saw 2 two vessels a-ground near the

lake : but the fishermen were
 gone out of them, and wash-
 3 ing their nets. Then he
 went on board one of the
 vessels, which was Simon's,
 and desired him to put off a
 4 little from the land : and
 sitting down, he taught the
 multitudes out of the vessel.
 And when he ceased speak-
 ing, he said to Simon, Go off
 into deep water, and shoot
 5 your nets for a draught. And
 Simon answering, said unto
 him, Sir, we have been toil-
 ing all night, and have taken
 nothing : but at thy com-
 mand I will shoot the net.
 6 And having done so, they
 inclosed a prodigious multi-
 tude of fishes ; and their net
 7 was broken. And they made
 signals to their partners in
 the other vessels, that they
 should come to their assist-
 ance. And they came, and
 filled both the vessels, so that
 they were ready to founder.
 8 Then Simon Peter seeing it,
 fell down on his knees before
 Jesus, saying, Go from me ;
 for I am a sinful man, O
 9 Lord ! For amazement had
 seized on him, and on all
 who were with him, at the
 draught of fishes which they
 10 had taken : as also on James
 and John the sons of Zebe-
 dee, who were partners with
 Simon. And Jesus said to
 Simon, Fear not : hencefor-
 ward thou shalt catch men.
 11 And when they had brought

their vessels on shore, they
 left all, and followed him.

And it came to pass as he 12
 was just at one of the cities,
 behold, a man full of leprosy !
 and seeing Jesus, he fell on
 his face, and besought him,
 saying, Lord, if thou wilt,
 thou canst make me clean.
 And he stretching out his 13
 hand touched him, saying,
 I will : be thou cleansed.
 And instantly the leprosy
 departed from him. And 14
 he commanded him to tell
 no man : but go shew thy-
 self to the priest, and offer
 for thy purification, as Moses
 enjoined, for a testimony un-
 to them. Now the discourse 15
 concerning him more and
 more spread through the
 country ; and vast multitudes
 came together to hear him,
 and to be cured by him of
 their disorders. But he him- 16
 self was in the desert for re-
 tirement and prayer.

And on a certain day it 17
 happened that he was teach-
 ing, and there were sitting
 Pharisees, and doctors of the
 law, who had come from
 every town of Galilee, and
 Judea, and Jerusalem : and
 the power of the Lord for
 healing them was exercised.
 And behold, men carried on 18
 a couch a man who was a
 paralytic ; and sought to
 bring him into the house,
 and to place him before him.
 And not discovering by what 19

- means they could introduce him because of the crowd, they went up to the roof, and through the tiling let him down with his little couch into the midst, before
 20 Jesus. And seeing their faith, he saith to him, Man, thy
 21 sins are forgiven thee. And the scribes and Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive
 22 sins but God alone? And Jesus knowing their reasoning, in reply said to them, Why do ye reason in your
 23 hearts? for which is the easier? to say, Thy sins are forgiven; or to say, Arise
 24 and walk? But that ye may know that the Son of man hath authority upon earth to forgive sins, (he saith to the paralytic,) I say to thee, Arise, and take up thy couch,
 25 and go into thy house. And instantly he rose up before them, took up that on which he had lain, and went away to his house, giving glory to
 26 God. And an extacy of admiration seized upon them all, and they glorified God; and they were filled with awe, saying, We have seen wondrously strange things to-day.
 27 And after these things he went out, and saw a farmer of the taxes, named Levi, sitting at the custom-house: and he said unto him, Follow
 me. And leaving all behind, 28 he rose, and followed him. And Levi made him a great 29 entertainment at his house: and there was a great number of publicans and others, sitting at table with them. And their scribes and Phari- 30 sees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus an- 31 swering said unto them, They who are well, have no need of a physician: but they who have illness. I came not to 32 call righteous men, but sinners, to repentance.
 Then said they unto him, 33 Why do the disciples of John observe frequent fasts, and make prayers; but thine are eating and drinking? And 34 he said unto them, Can you make the children of the bridechamber fast, as long as the bridegroom is with them? But the days will 35 come, when the bridegroom shall be taken away from them, then shall they fast in those days. Then he spake 36 a parable unto them, No man putteth a patch of new cloth on an old garment; but if otherwise, both the new makes a rent, and the patch from the new is not of a piece with the old. And 37 no man putteth new wine into old bottles; for if he doth, the new wine will burst the bottles, and it will itself be

spilled, and the bottles be
 38 destroyed. But new wine
 should be put into new bot-
 tles; then both are preserved.
 39 And no man drinking old
 wine, immediately desires
 new: for he saith, The old is
 better.

CHAP. VI.

1 **AND** it came to pass on
 the first sabbath after the
 second day of the passover,
 that he was passing through
 the cornfields; and the dis-
 ciples plucked the ears of
 corn, and did eat, rubbing
 them out in their hands.
 2 Then said some of the Pha-
 risees unto them, Why do
 ye that which is not lawful
 3 on the sabbath-day? And Je-
 sus answering said to them,
 Have ye never read what
 David did, when he was hun-
 gry, and those who were with
 4 him? how he entered into
 the house of God, and took
 the loaves of shew-bread, and
 did eat, and gave also to
 those who were with him;
 which it was not lawful for
 any to eat, but the priests
 5 alone? And he said, The
 Son of man is Lord also of
 the sabbath-day.
 6 And it came to pass on
 another sabbath, that he en-
 tered into the synagogue and
 taught: and a man was
 there, and his right hand
 7 was shrunk. Then the scribes

and Pharisees watched him,
 if he would heal on the sab-
 bath-day, that they might
 find an accusation against
 him. Now he knew their 8
 thoughts, and said to the
 man who had the withered
 hand, Rise, and stand in the
 midst. And he arose, and
 stood up. Then said Jesus 9
 unto them, I will ask you a
 question; Is it lawful to do
 good on the sabbath-day, or
 to do evil? to preserve life
 or to destroy it? And look- 10
 ing round upon them all, he
 said to the man, Stretch out
 thine hand; and he did so:
 and his hand was restored
 sound as the other. But 11
 they were filled with madness,
 and talked earnestly to each
 other what they could do to
 Jesus.

Now it came to pass in 12
 those days, that he went out
 into a mountain to pray, and
 continued all night in an
 oratory of God. And when 13
 it was day, he called his dis-
 ciples to him; and elected
 from them twelve, whom
 he named Apostles; Simon, 14
 whom he also called Peter,
 and Andrew his brother,
 James and John, Philip and
 Bartholomew, Matthew and 15
 Thomas, James son of Al-
 pheus, and Simon called the
 Zealous, Jude the brother of 16
 James, and Judas Iscariot,
 who also was the traitor. And 17
 coming down with them, he

stood on a level spot; and the crowd of his disciples, and a vast multitude of people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they who were disturbed with unclean spirits: and they were cured. And all the multitude strove to touch him, for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor, for yours is the kingdom of God.

21 Blessed are ye who hunger now, for ye shall be filled. Blessed are ye that weep now, 22 for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from them, and shall revile you, and shall cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and leap for joy; for, lo! your reward is great in heaven: for after the same manner did your fathers to the prophets.

24 But wo unto you who are rich! for ye have received

25 your consolation. Wo unto you who are full! for ye shall hunger. Wo unto you who laugh now! for ye shall

26 mourn and weep. Wo unto you, when men shall speak well of you! for just so did their fathers of the false pro-

phets. - But I say to you who 27 hear. Love your enemies, do good to those who hate you; 28 bless those who curse you, and pray for those who wantonly insult you. To him 29 that smiteth thee on the cheek, offer the other also; and from him who would take from thee thy cloak, withhold not thy coat also. And give to every one that 30 asketh thee; and from him who would take thy goods, demand them not again. And 31 as ye would that men should do unto you, do ye also to them in like manner.

And if ye love them that 32 love you, what thanks are due to you? for even sinners love those who love them.

And if ye do good to them 33 who do good to you, what thanks have ye? do not even sinners the same thing? And 34

if ye lend to those, from whom ye hope to receive back again, what thanks are due to you? for sinners lend to sinners, that they may receive an equivalent. But 35

love your enemies, and do good and lend, hoping for nothing in return: and your reward shall be great, and ye shall be the children of the Most High; for he is kind unto the unthankful and to the wicked. Be ye therefore 36 compassionate, as also your Father is compassionate. And judge not, that ye be 37

not judged: condemn not, and ye shall not be condemned: give, and there shall be given unto you; good measure pressed down, and shook, and running over, shall they give into your lap. For with what measure ye mete, it shall be measured back to you again.

39 And he spake a parable unto them, Can the blind lead the blind? will they not both fall into the pit? The
40 disciple is not above his teacher; but every one who is completely taught shall be as his master.

41 But why beholdest thou the mote which is in thy brother's eye, but observest not the beam which is in thine
42 own eye? Or how canst thou say to thy brother, Brother, permit me to take off the mote which is on thine eye, not seeing thyself the beam in thine own eye? Thou hypocrite! cast out the beam which is in thine eye, and then shalt thou see distinctly to take off the mote which is
43 in thy brother's eye. For there is no good tree which

produceth fruit of a bad quality; neither doth a tree of a bad sort produce good fruit.
44 Every tree is known by its own peculiar fruit. For men do not gather figs from off thorns, nor do they gather from the bramble a bunch of
45 grapes. A good man, out

of the good treasure of his heart, produceth what is good; and a wicked man, from the evil treasure in his heart, produceth that which is evil: for out of the abundance of the heart the mouth speaketh. And why call ye
46 me, Lord, Lord, and do not the things which I say? Every one who cometh to
47 me, and heareth my words, and puts them in practice, I will shew you to whom he is like: he is like to a man,
48 building a house, who digged, and sunk deep, and laid the foundation on a rock; and when there was a flood, the river rushed violently against that house, and was not of force to shake it, for it was founded on a rock. But he that heareth, and
49 doth not practise, is like a man who built his house on the earth without a foundation; against which the river rushed violently, and immediately it fell; and the crash of the fall of that house was great.

CHAP. VII.

NOW after he had finished all these sayings in the ears of the people, he entered into Capernaum. And the
2 servant of a certain centurion, who was very valuable to him, being seized with an illness, was ready to die.

3 But when he heard of Jesus, he sent unto him the elders of the Jews, entreating him that he would come and preserve the life of his servant.
 4 And when they came to Jesus, they entreated him importunately, saying, He is a worthy man on whom thou wilt confer this favour: for he loveth our nation, and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion dispatched towards him friends, saying to him, Lord, trouble not thyself: for I am not deserving that thou shouldest enter beneath my roof. Therefore neither did I think myself worthy to come unto thee, but speak in a word, and my servant will be cured.
 8 For I also am a man under authority, and have under my command soldiers; and I say to this man, Go, and he goeth; and to another, Come hither, and he cometh; and to my servant, Do this, and he doeth it. Then Jesus, on hearing these things, respected him highly, and turning to the multitude which was following him, he said, I tell you, I have not found such faith, even in Israel. And they who were sent, on their return to the house, found the servant who was sick in perfect health.

And it came to pass the next day, that he went into a city called Nain; and a considerable number of his disciples went with him, and a vast multitude. And as he drew near the gate of the city, behold, a dead man was carrying out, an only son to his mother, and she a widow; and a great concourse of the city was with her. And when Jesus saw her, he was moved with compassion for her, and said unto her, Weep not. And approaching, he touched the bier: and the bearers stood still; and he said, Young man, I say to thee, Arise. And the dead man sat up, and began to speak: and he delivered him to his mother. And fear fell on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath looked down with mercy on his people. And this account respecting him went abroad through all Judea, and all the region adjacent.
 And his disciples informed John of all these things. And John calling two certain persons of his disciples, sent them to Jesus, saying, Art thou he that cometh, or are we to expect another? Then the men came to him, saying, John Baptist hath sent us unto thee, saying, Art thou he that cometh, or are

- 21 we to expect another? And in that very hour he cured many of diseases and acute complaints, and evil spirits; and to many blind persons he
- 22 gave sight. And Jesus addressing them, said, Go, tell John what things ye have seen and heard: that the blind recover sight, the deaf hear, the dead are raised, the poor have the gospel preached unto them. And blessed
- 23 is he, whosoever shall not be offended at me.
- 24 Now when John's messengers were departed, he began to speak to the people concerning John, What went ye out into the wilderness to see? A reed shaken with the
- 25 wind? But what went ye out to see? A man clothed in delicate garments? Behold, they who indulge in soft raiment, and delicate food, are
- 26 in king's palaces. But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.
- 27 For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way
- 28 before thee. For I tell you, of those born from woman, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of heaven, is greater
- 29 than he. And all the people when they heard it, and the publicans, glorified God, being
- ing baptised with the baptism of John. But the Pharisees 30 and teachers of the law rejected the counsel of God towards themselves, not being baptised by him.
- And the Lord said, To 31 what then shall I compare the men of this generation? and to what are they like? They 32 are like to children sitting in the markets, and calling to each other, and saying, We have played the flute to you, and ye have not danced; we have raised the cry of mourning, and ye have not wept. For John the Baptist came 33 neither eating bread, nor drinking wine; and ye say, He hath a devil. The Son 34 of man is come eating and drinking, and ye say, A gluttonous man, and a winebibber, a friend of publicans and sinners! though wisdom 35 hath been justified by her children.
- Then one of the Pharisees 36 invited him to eat with him. And he went into the Pharisee's house; and sat down to table. And, behold, a 37 certain woman in the city, who was a notorious offender, when she knew that Jesus was sitting at table in the Pharisee's house, brought an alabaster vessel of odoriferous balm, and standing at 38 his feet behind him, began to water his feet with her tears, and to wipe them with

the hair of her head, and
kissed his feet, and anointed
them with the perfumed
39 balm. And when the Pha-
risee who had invited him
saw it, he said within himself,
If this man were a prophet,
he would know who and
what kind of a woman this
is that toucheth him; for she
40 is a notorious sinner. And
Jesus addressing himself to
him said, Simon, I have
somewhat to say to thee.
And he said, Master, speak
freely.

41 A certain creditor had two
debtors, the one owed five
hundred denarii, and the
42 other fifty. But having no-
thing to pay, he forgave
them both. Tell me, which
of these, then, will love him
43 most? And Simon answering
said, I suppose, he to whom
he forgave most. And he
said unto him, Thou hast
44 judged rightly. So turning
to the woman, he said to
Simon, Thou seest this wo-
man? I came into thine
house, even water for my
feet thou gavest not; but
she hath washed my feet with
her tears, and wiped them
with the hairs of her head.
45 One kiss hast thou not given
me, but she from the time
she hath come in, hath not
ceased tenderly to kiss my
46 feet. My head with oil thou
hast not anointed; but she
hath anointed my feet with

odoriferous balm. For which 47
cause, I tell thee, her many
sins are forgiven, for she
hath loved much; but to
whom a little is forgiven, he
loveth little. And he said to 48
her, Thy sins are forgiven.
And they who sat at table 49
with him began to say in
themselves, Who is this, who
even forgives sins? But he 50
said unto the woman, Thy
faith hath saved thee; go in
peace.

CHAP. VIII.

AND it came to pass after- 1
wards, that he went
through every city and vil-
lage, preaching and publish-
ing the glad tidings of the
kingdom of God, and the
twelve with him. And cer- 2
tain women who had been
cured of evil spirits and sick-
nesses, Mary called Magda-
lene, from whom seven de-
vils had gone out. And 3
Joanna the wife of Chuza,
Herod's lieutenant-governor,
and Susanna, and many
others, who ministered to his
support out of their possessions.

Now when a vast multi- 4
tude was collected, even
those who came to him out
of every city, he spake by a
parable. A sower went out 5
to sow his seed; and as he
sowed, some fell by the road
side, and was trodden under
foot; and the birds of the air

6 devoured it up. And other seed fell on a rock, and vegetating, withered because it had no moisture. And other seed fell amidst thorns, and the thorns springing up with it, choked it. And some fell on good ground, and shooting up, produced fruit an hundred fold. So saying, he cried, He that hath ears to hear, let him hear.

9 Then his disciples asked him, saying, What might this parable mean? And he said, To you it is given to know the mysteries of the kingdom of God; but to the rest in parables: that seeing they may not perceive, and hearing may not comprehend. Now this is the parable: The seed is the word of God. They by the road side, are such as hear; then cometh the devil, and taketh the word from their heart, that they should not be saved in believing. And they on the rock, are such as when they have heard, with joy embrace the word; and these have not root, who for a time believe, and in a season of trial apostatize. And that which fell among thorns, are they who having heard, and going away, are choked by the cares, and wealth, and pleasures of life, and bring forth no perfect fruit.

15 But that on the good ground are they who having heard

the word, retain it in a heart excellent and good, and bring forth fruit with patience.

No man lighting a lamp hides it with a cover, or putteth it under a bed, but on a stand, that they who are coming in, may see the light. For there is nothing hid which shall not be made manifest, nor concealed, which shall not be known and brought to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, even what he seemeth to have shall be taken away from him.

Then came to him his mother and his brethren, and could not come near him because of the crowd. And it was told him, saying, Thy mother and thy brethren are standing without, desirous of seeing thee. Then he answered and said to them, My mother and my brethren are they, who hear the word of God, and practise it.

And it came to pass on one of the days, that he went himself into a ship, and his disciples, and said unto them, Let us pass over to the farther side of the lake. And they set sail. And while they were on the passage, he went to sleep: and a hurricane of wind rushed down on the lake; and they were filled with water, and in im-

- 24 minent danger. Then they came and awoke him, saying, Master, Master, we are perishing. Then arising, he issued his command to the wind, and the billows of water, and they subsided, and there was a calm. And he said to them, Where is your faith? And they feared and were astonished, saying one to another, Well! what a man is this! that he commands even the winds and the sea, and they obey him.
- 26 And they sailed over unto the region of the Gadarenes, which is opposite Galilee.
- 27 And as he landed, there met him a certain man from the city, who had devils for a long while, and kept no clothes on him, and never abode in a house, but in the tombs. But when he saw Jesus, roaring out, he fell down before him, and said with a loud voice, What have I to do with thee, Jesus, thou Son of God Most High? I pray thee, torment me not.
- 29 For he had commanded the unclean spirit to come out of the man; for many times it had seized on him; and though under a guard, and bound with chains and fetters; yet bursting the bonds, he was driven by the devil into the desert places. Then Jesus asked him, saying, What is thy name? and he said, Legion: for many devils were entered into him.
- And he besought him that he would not order them to go into the abyss. Now a herd of many swine was there feeding on the mountain; and they besought him that he would permit them to enter into them. And he permitted them. Then the devils going out of the man, entered into the swine; and the herd rushed down a precipice into the lake, and was suffocated. But when those who fed them saw what was done they fled, and went and told it in the city and in the country places. And they came out to see what had happened; and they came to Jesus, and found the man sitting, from whom the devils were gone out, clothed, and in his sound mind, at the feet of Jesus; and they were afraid. Then they also who had seen how the demoniac was recovered, told them. And the whole multitude of the country around the Gadarenes, entreated him to depart from them; for they were seized with great terror: and he embarked on the vessel, and returned. And the man out of whom the devils had gone, besought him to be with him; but Jesus sent him away, saying, Return to thy house, and declare what things God hath done for thee. And he went away,

and published through the whole city what things Jesus had done for him.

40 And it came to pass, when Jesus returned, the people welcomed him, for they were

41 all waiting for him. And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue: and falling at the feet of Jesus, he entreated

42 him to come to his house; for he had an only daughter, about twelve years old, and she was dying: and as he was going, the multitude

43 thronged him. And a woman, who had a flux of blood, for twelve years, who had spent all her substance on physicians, and could not

44 get a cure from any; coming behind him, touched the fringe of his garment; and instantly the flux of her blood

45 stopped. And Jesus said, Who touched me? And when all denied, Peter, and those who were with him, said, Master, the multitudes throng and press thee, and sayest thou, Who hath

46 touched me? Then said Jesus, Some person hath touched me, for I know that miraculous power is gone out

47 from me. Then the woman seeing she was not hid, came trembling, and falling down before him, declared to him before all the people, for what cause she had touched

him; and how she was cured instantaneously. Then he 48 said unto her, Be of good cheer, daughter, thy faith hath made thee well; go in peace.

And while he was yet 49 speaking, a person came to the ruler of the synagogue, saying to him, Thy daughter is dead, give the master no further trouble. Then Jesus 50

hearing it, addressed him, saying, Fear not, only believe, and she shall be saved.

And entering into the house, 51 he suffered no person to come in, but Peter, and James, and John, and the father and mother of the child. Now 52

all were weeping and lamenting her: and he said, Weep not, she is not dead, but

asleep. And they derided 53 him, for they knew that she was dead. And he put them 54

all without, and taking her by the hand, cried, saying, Maid, arise! And her spirit 55

returned, and she immediately arose; and he commanded to give her something to eat. And her parents 56

were struck with amazement. But he enjoined them to tell no man what was done.

CHAP. IX.

THEN calling his twelve 1 disciples, he gave them power and authority over all devils, and to cure diseases. And he sent them to preach 2

the kingdom of God, and to
 3 heal the sick. And he said
 to them, Take nothing for
 the journey, neither staves,
 nor satchel, nor bread, nor
 4 money, nor have two coats
 each. And into whatsoever
 house ye enter, there abide,
 5 and thence go out. And
 whosoever shall not receive
 you, when ye go out of that
 city, shake off the dust from
 your feet, for a testimony
 6 against them. And they
 went forth, and passed
 through the villages, preach-
 ing the gospel, and perform-
 ing cures every where.
 7 Then Herod the tetrarch
 heard of all things that were
 done by him; and he was in
 much distraction of mind,
 because it was said by some,
 that John was risen from the
 8 dead: and of some that Elias
 had appeared; and of others,
 that one of the ancient pro-
 9 phets was risen again. And
 Herod said, John I beheaded;
 but who is this, of whom I
 hear such things? And he
 sought to see him.
 10 And when the apostles re-
 turned, they told him what
 they had done. And taking
 them, he withdrew privately
 into a desert place belonging
 to the city called Bethsaida.
 11 But when the multitudes
 knew it, they followed him:
 and receiving them, he spake
 to them concerning the king-
 dom of God, and healed

those who had need of a cure.
 Now the day began to de- 12
 cline: and the twelve coming
 to him, said, Dismiss the
 multitude, that going away
 into the villages and farms
 round about, they may lodge
 and find provision; for here
 we are in a desert place.
 Then he said unto them, 13
 Give ye them to eat. And
 they said, We have no more
 than five loaves, and two
 fishes; unless we go some-
 where and buy provisions for
 all this multitude: for there 14
 were about five thousand
 men. Then said he to his
 disciples, Make them sit
 down by fifties each in com-
 panies. And they did so: 15
 and they made them all sit
 down. And taking the five 16
 loaves, and the two fishes,
 looking up to heaven, he
 blessed them, and brake, and
 gave to the disciples to set be-
 fore the multitude. And 17
 they did all eat, and were
 filled; and there were taken
 up of the fragments which
 were more than enough for
 them, twelve baskets.
 And it came to pass, as he 18
 had been praying in retire-
 ment, his disciples were with
 him, and he asked them,
 Who do the multitudes
 say that I am? And they an- 19
 swering said, John the Bap-
 tist; but some Elias; and
 others, that one of the old
 prophets is risen again. And 20

- he said to them, But who do ye say that I am? Then Peter answering said, The
 21 Messiah of God. And strictly charging them, he commanded, that they should
 22 tell no man this: saying, The Son of man must suffer many things, and be rejected by the elders, and chief priests, and scribes, and be put to death, and on the third day rise again.
- 23 And he said unto them, If any man will come after me, let him deny himself, and take up his cross daily,
 24 and follow me. For whosoever would preserve his life shall lose it; but whosoever would lose his life for my sake, shall preserve it.
- 25 For what advantage hath a man in gaining all the world, if he destroy himself, or be punished with the loss of
 26 life? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and his father's, and of the
 27 holy angels. And I tell you of a certainty, there are some of those who stand here, who shall not taste death, till they see the kingdom of God.
- 28 And it was about eight days after these discourses, that taking Peter, and John, and James, he went up into
 29 a mountain to pray. And it came to pass, as he was at
- prayer, that the appearance of his countenance was altered, and his raiment white and refulgent. And, lo! 30
 two men conversed with him, who were Moses and Elias: who appeared in glory, and 31
 mentioned his departure, which he was ready to accomplish at Jerusalem. But 32
 Peter and they who were with him were weighed down with sleep: but when they awoke, they beheld his glory, and the two men who were standing with them. And it came to pass, as they 33
 were departing from him, Peter said unto Jesus, Master, it is well that we are here, and we will make three tents, one for thee, and one for Moses, and one for Elias; not knowing what he said. And as he was thus speaking, 34
 a cloud came and overshadowed them: and they were afraid as they were entering into the cloud. And 35
 a voice came out of the cloud, saying, This is my beloved Son; hear him. And when 36
 the voice ceased, Jesus was found alone. And they held their peace, and told no man in those days a word of the things which they had seen.
- And it came to pass, on 37
 the next day, when they came down from the mountain, a great multitude met him. And, behold, a man 38
 from among the multitude

cried out aloud, saying, Master, I pray thee, look upon my son; for he is my only begotten. And, behold! a
 39 spirit taketh him, and suddenly he crieth out, and convulseth him, with foaming; and bruising him, with difficulty retires from him.
 40 And I besought thy disciples that they would cast him out, and they could not. Then
 41 Jesus answering, said, O faithless and perverse generation! how long shall I be with you, how long shall I bear with you? bring hither thy son.
 42 And while he was yet approaching, the devil threw him down, and violently convulsed him. Then Jesus rebuked the unclean spirit, and cured the child; and restored him to his father. And
 43 they were all struck with amazement at the mighty power of God. And while they were all wondering at the things which Jesus did,
 44 he said to his disciples, Keep ye these sayings in your ears; for the Son of man shall be betrayed into the hands of
 45 men. And they understood not that declaration, and it was hid from them, that they should not comprehend its meaning: and they were afraid to ask him concerning that saying.
 46 Then a dispute sprang up among them, which of them
 47 should be the greatest. But

Jesus knowing the reasoning of their hearts, took a little boy, and set him by his side, and said unto them, Who-
 48 soever shall receive this little child in my name, receiveth me; and whosoever receiveth me, receiveth Him that sent me: for he who is the least among you all, he shall be great.

Then John addressing him
 49 said, Master, we saw one casting out devils in thy name, and we forbid him; because he followed not with us. And Jesus said to him,
 50 Forbid him not; for he that is not against us, is for us.

And it came to pass, as the
 51 days hastened to their period when he should be received up to glory, that he resolutely set his face to go to Jerusalem; and sent messengers
 52 before his face; and they advancing entered into a Samaritan village, to make preparation for him. And
 53 they would not admit him, because his face was directed to Jerusalem. And when
 54 the disciples James and John saw it, they said, Lord, wilt thou that we command fire to come down from heaven and destroy them, just as
 55 Elias did? And turning to them, he reproveth them, and said, Ye know not what spirit ye are of: for the Son of
 56 man came not to destroy men's lives, but to preserve

them. And he proceeded to another village.

57 And it came to pass, as they were walking on the road, a certain person said to him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said to him, The foxes have holts, and the birds of the air, nests, but the Son of man hath not where to lay his head.

59 And he said to another, Follow me. And he said, Lord, permit me first to return home, and put my father in his grave. And Jesus said unto him, Leave the dead to bury their own dead, but go thou, preach the kingdom of God.

61 Then said another, I will follow thee, Lord, but give me leave first to bid adieu to those at my house. But Jesus said unto him, No man laying his hand on the plough, and looking to the things left behind, is fit for the kingdom of God.

CHAP. X.

1 **T**HEN after these things the Lord appointed other seventy persons also, and sent them, two and two, before his face, into every city and place, whither he himself designed to go. He said therefore unto them, The harvest indeed is plentiful, but the labourers few:

pray ye therefore to the Lord of the harvest, that he would send out labourers into his harvest. Go forth! behold, 3 I send you out as lambs in the midst of wolves. Carry 4 neither purse, nor scrip, nor sandals: and stay to salute no man on the road. And 5 into whatever house ye enter, first say, Peace be to this house. And if the Son of 6 peace be there, your peace shall rest upon it; but if not, it shall return back to you again. And in the same family abide, eating and drink- 7 ing such as they have: for the labourer is worthy of his hire. Go not about from house to house. And into 8 whatsoever city ye enter, and they welcome you, eat whatever is set before you: and 9 heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. And into what- 10 soever city ye enter, and they receive you not, go out into the streets of it, and say, Even the dust of your city, 11 which sticks to us, we shake off against you: nevertheless this know, that the kingdom of God is come near to you. Now I tell you, that it shall 12 be more tolerable for Sodom in that day, than for that city. Wo to thee Chorazin! wo to thee Bethsaida! for if the miracles which have been done in thee, had been done

in Tyre and Sidon, long ago sitting in sackcloth and ashes, would they have repented.

14 But it shall be more tolerable for Tyre and Sidon in the

15 judgment than for you. And thou Capernaüm, which hast been lifted up to heaven, shalt be cast down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.

17 Then the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. And he

18 said unto them, I beheld Satan falling as lightning from heaven. Behold, I give you

19 power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise

20 hurt you. Nevertheless, in this rejoice not, that the spirits are made subject to you; but rejoice rather, that your names are inscribed in the heavens.

21 In the same hour Jesus exulted in spirit, and said, I ascribe glory to thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, and hast revealed them to babes: be it so, O Father! since such is thy

22 good pleasure. All things are given up to me by my Father: and no man know-

eth who is the Son; but the Father; and who is the Father, but the Son, and he to whomsoever the Son is pleased to reveal him. Then 23

turning to the disciples, he said privately, Blessed are the eyes which see the things which ye see: for I tell you, 24

that many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them.

And, behold, a certain 25 doctor of the law arose, to make trial of him, saying, Master, by doing what shall

I inherit eternal life? And 26 he said unto him, What is written in the law? How readest thou? And he an-

27 swering said, "Thou shalt love the Lord thy God with all thy heart, and

"with all thy soul, and with all thy might, and with all thy understanding, and

"thy neighbour as thyself*." And he said unto him, Thou 28 hast answered rightly: this do, and thou shalt live. Then 29

he, desirous to make himself appear a righteous person, said unto Jesus, And who is my neighbour? Then Jesus 30

answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who, when they had both stripped him,

* Deut. vi. 5.

and covered him with wounds, got off, leaving
 31 him half dead. And it so fell out, that a certain priest went down that way, and seeing him, he kept the
 32 opposite side of the road. And a Levite also, in the same way, being near the place, came, and seeing him, kept the opposite side of the road.
 33 But a certain Samaritan travelling, came by him, and seeing him, was moved with
 34 compassion, and coming up to him, bound up his wounds, after pouring on them oil and wine; then setting him on his own beast, he led him to an inn, and took particular
 35 care of him. And on the morrow, as he was departing, he took out of his purse two denarii, and gave them to the innkeeper, and said to him, Take great care of him; and whatever farther expence may be incurred, when I return, I will repay thee.
 36 Which then of these three do you suppose to be the neighbour of him who fell
 37 into the robbers' hands? And he said, He that shewed mercy towards him. Then said Jesus to him, Go, and do thou exactly the same.
 38 And it came to pass, as they were travelling, that he entered into a certain village; and a woman, named Martha, received him into her
 39 house. And she had a sister

called Mary, who sitting down also at the feet of Jesus, hearkened to his discourse. But Martha was hurrying 40 about to provide a large entertainment, and coming up to him, she said, Lord, is it no concern to thee, that my sister hath left me to make the whole provision by myself? bid her therefore to assist me. But Jesus answer- 41 ing said to her, Martha, Martha, thou art anxious and disturbing thyself about many things. But of one 42 thing there is need: and Mary hath made her election of that good portion, which shall not be taken away from her.

CHAP. XI.

AND it came to pass, as 1 he was in a certain place praying, when he had done, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said unto 2 them, When ye pray, say, Our Father, which art in heaven, hallowed be thy name: thy kingdom come: thy will be done, as in heaven so upon earth. Give us our 3 necessary food, day by day: and forgive us our sins, for 4 we also forgive every one who is indebted to us. And bring us not into temptation; but deliver us from the wicked one.

- 5 And he said unto them, Which of you shall have a friend, and he shall go to him at midnight, and say to him, Friend, lend me three
6 loaves; for a friend of mine is come to me off a journey, and I have nothing to set be-
7 fore him. And he from within answering, shall say, Give me no farther trouble: my door is already locked, and my children are with me in bed; I am unable to rise
8 and give thee. I tell you, though even he would not rise and give him because he is his friend; yet because of his importunity, roused up, he will give him as many as
9 he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
10 For every one who asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.
11 For what father of you, if his son ask a loaf, will he give him a stone? or if a fish, will he for a fish give him a
12 serpent? or if he ask also an egg, will he give him a scor-
13 pion? If ye then, evil as ye are, know how to give good gifts to your children; how much more shall your Father, who is in heaven, give his Holy Spirit to those who ask him?
14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb person spake, and the people marvelled. But some of them
15 said, He casteth out devils by Beelzebub the prince of the devils. But others, tempt-
16 ing him, sought of him a sign from heaven. But he, know-
17 ing their thoughts, said to them, Every kingdom di-
vided against itself is laid waste; and a house against a
18 house, falleth. And if Satan
also be divided against him-
self, how shall his kingdom
be established? because ye
say, that I cast out devils by
Beelzebub. But if I by
19 Beelzebub cast out devils,
by whom do your sons cast
them out? therefore they
shall be your judges. But if
20 with the finger of God I cast
out devils, then, verily the
kingdom of God is come
unto you. When a strong
21 man, in complete armour,
guards his palace, his goods
are in peace. But when a
22 stronger person than he com-
ing, vanquisheth him, he
takes away his suit of ar-
mour in which he confided,
and distributes the spoils.
He that is not with me is
23 against me; and he that ga-
thereth not with me, scat-
tereth abroad.
When the unclean spirit
24 goeth out of a man, he passes
through places destitute of

water, seeking repose ; and not finding it, faith, I will go back to my habitation from whence I came out :

25 and coming, he findeth it
26 swept and furnished. Then goeth he, and taketh seven other spirits, more wicked than himself ; and they entering in, take up their abode there : and the last state of that man is worse than the first.

27 And it came to pass as he was speaking these words, a certain woman from among the multitude lift up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which
28 thou hast sucked. But he said, Yea rather, blessed are they who hear the word of God and observe it.

29 Then the multitudes thronging around him, he began to say, This is a wicked generation : it seeketh a sign, and no sign shall be given it, but the sign of Jonah the prophet. For as
30 Jonas was a sign to the Ninevites, so shall the Son of man also be to this generation.

31 The queen of the south shall rise up in the judgment against the men of this generation, and shall condemn them : for she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon
32 is here. The men of

Niveveh shall rise up in judgment against this generation, and shall condemn it, for they repented on the preaching of Jonah, and, behold, a greater than Jonah is here.

But no man lighting a
lamp putteth it in a concealed
place, or under a bushel, but on a stand, that they who are coming in, may see the light. The lamp of the body
34 is the eye : when therefore thine eye is clear, thy whole body will be luminous, but if it be vitiated, thy whole body will be darkened. Let
35 it be thy aim then, that the light which is in thee do not become darkness. If then
36 thy whole body be illuminated, not having any dark part, it will be wholly luminous, as a lamp by its brightness diffuseth light.

Now as he was speaking,
37 a certain Pharisee invited him to dine with him ; and going in with him, he sat down. But the Pharisee seeing it,
38 marvelled, that he had not first washed before dinner. Then said the Lord unto
39 him, Now ye Pharisees make the outside of the cup and of the dish clean, but your inward parts are full of extortion and wickedness. Ye
40 senseless men ! did not he who made that which is without, make also that which is within ? But give
41 what is within them for alms ;

- and, lo! all will be pure
 42 unto you. But wo to you, Pharisees, because ye tithe mint, and rue, and every herb, and pass by judgment and the love of God. These ought ye to have done, and not to have omitted the other.
- 43 Wo unto you, Pharisees, for ye love the first seats in the synagogues, and salutations in the places of public course.
- 44 Wo unto you, scribes and Pharisees, hypocrites! for ye are as graves concealed, which men, while walking over them, see not.
- 45 Then one of the doctors of the law addressing him, said, Master, thus speaking, thou
- 46 reproachest us also. And he said, Wo also to you, teachers of the law! for ye load men with burdens hardly bearable, and ye yourselves touch not the burdens with one of your
- 47 fingers. Wo unto you! for ye build the sepulchres of the prophets, and your fathers
- 48 killed them. Ye do indeed bear witness to, and with pleasure concur in your fathers' deeds; for they truly killed them, and ye build
- 49 their sepulchres. Therefore also the wisdom of God hath said, I will send them prophets and apostles, and some of them they shall kill, and
- 50 shall persecute; that the blood of all the prophets, which hath been shed since the foundation of the world, may be required of this generation: from the blood of 51 Abel to the blood of Zachariah, who was slain between the altar and the temple: verily I tell you, It shall be required of this generation.
- Wo unto you, teachers of 52 the law! for ye have taken away the key of knowledge; ye yourselves enter not in, and those who were entering ye have hindered.
- And as he was saying 53 these things unto them, the scribes and Pharisees began to urge him vehemently, and to extort answers from him respecting many things; lay- 54 ing snares for him, and seeking to catch hold of something from his mouth, that they might accuse him.

CHAP. XII.

MEANTIME myriads of 1 people collecting, so that they trod on one another, he began to speak to his disciples, Take heed principally of the leaven of the Pharisees, which is hypocri- 2 fy. For there is nothing concealed, that shall not be laid open; nor hid, which shall not be known. Where- 3 fore whatsoever things ye have spoken in darkness, they shall be reported in the light; and what ye have whispered into the ear in the closets, shall be proclaimed on the

- 4 house-tops. But I say to you my friends, Be not afraid of those who may kill the body, but after that, have nothing farther which they can do.
- 5 But I will point out to you, whom ye should fear: Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear
- 6 him! Are not five sparrows sold for two farthings, yet not one of them is forgotten before God? But even the hairs of your head are all numbered: fear not then, ye are of more value than many
- 8 sparrows. But I tell you, Every one who shall confess me before men, him will the Son of man also confess before the angels of God: but
- 9 he that disowns me before men, shall be disowned before the angels of God. And
- 10 every one who shall utter a word against the Son of man, it shall be forgiven him; but for him who hath blasphemed against the Holy Ghost, there shall be no forgiveness.
- 11 And when they shall bring you before the synagogues, and magistrates, and the ruling powers, be under no anxiety how or what defence ye shall make, or what ye
- 12 shall say: for the Holy Ghost will teach you at that very hour what ye ought to say.
- 13 Then spake one of the multitude to him, Master, order my brother to divide the inheritance with me. But he said to him, Man, 14 who made me a judge and a divider among you? Then 15 said he to them, Beware, and be on your guard against covetousness; for a man's life doth not depend on the abundance of his possessions. And 16 he spake a parable unto them, saying,
- The estate of a certain rich man bore plentifully: and he thought within him- 17 self, saying, What shall I do? for I have not room where I may house my crops. And he said, I will do this; 18 I will take down my barns, and build them larger, and collect there all my crops, and my good things! And I 19 will say to my soul, Soul, thou hast a multitude of good things in store for many years, be at ease, eat, drink, and be merry! But 20 God said to him, Thou fool! this night shall they demand thy life from thee; and the things which thou hast prepared, whose shall they be? Just such is every one who 21 heapeth up treasure for self, and is not rich towards God.
- Then said he to his disci- 22 ples, For this reason I tell you, Be under no anxiety about your life, what ye shall eat, nor for your body, how ye shall be clothed. The 23 life is more than food, and

- 24 the body than raiment. Consider the ravens, for they neither sow nor reap; they have neither storehouse nor barn; yet God feedeth them: how much are ye more excellent than the birds?
- 25 Which of you, with all his anxiety, can add one moment
- 26 to his life? If therefore ye are unable to do the least thing, why are ye anxious about the
- 27 others? Observe the lillies how they grow up, they toil not, nor spin; but I tell you, that Solomon in all his glory, was not arrayed like
- 28 one of these. If God then so clothe the grass in the field, which to-day is, and to-morrow is thrown into the furnace; how much more you, O ye of little faith?
- 29 So then be not ye inquisitive what ye shall eat, or what ye shall drink, nor be agitated with restless anxiety.
- 30 For after all these things are the nations of the world seeking; and your Father knoweth that ye have need of these
- 31 things. But seek ye the kingdom of God, and all these things shall be given you over.
- 32 Fear not, little flock! for your Father takes delight in giving you the kingdom.
- 33 Sell all your possessions, and give in charity; make yourselves purses that wax not old, a treasure never failing
- thief approaches, nor doth the moth destroy. For where your treasure is, there will your heart be also.
- Let your loins be firmly girded round, and your lamps burning: and ye like men, expecting their master, when he shall return from the marriage; that when he comes and knocks, they may instantly open the door for him. Blessed are those servants, whom the Master, when he cometh, shall find watchful: verily I say unto you, that he will gird up himself, and make them sit down at table, and come and wait upon them. And if he come in the second watch, or in the third watch, and find them so watchful, blessed are those servants. Now this be assured of, that if the master of the family had known at what hour the thief would come, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for at an hour that ye think not of, the Son of man cometh.
- Then said Peter unto him, Lord, speakest thou this parable to us, or also for all? And the Lord said, Who indeed is a faithful steward, and prudent, whom the lord will place over his household, to give them their proportion of provision at the proper

43 season? Blessed is that ser-
 vant, whom his lord, when
 he cometh, shall find so em-
 44 ployed. Verily I say unto
 you, that he will place him
 45 over all his property. But
 if that servant say in his
 heart, My master will be a
 long while ere he comes;
 and shall begin to beat the
 men and maid-servants, and
 to eat and to drink, and to
 46 get drunk; the master of
 that servant will come in a
 day when he doth not expect
 him, and at an hour which
 he knoweth not, and shall cut
 him asunder, and give him
 his portion with the unfaith-
 47 ful. And that servant, who
 knew his master's will, and
 made no preparation for him,
 nor did according to his plea-
 sure, shall be beaten with
 48 many stripes. But he that
 knew it not, yet did things
 worthy of stripes, shall be
 beaten with few. For of
 every one to whom much is
 given, much shall be re-
 quired from him: and to
 whom men commit much,
 they will of him demand
 abundantly more.
 49 I am come to cast fire on
 the earth, and what is my
 wish? that it may be now
 50 kindled. But I have a bap-
 tism to be baptised with; and
 how am I distressed in spirit
 51 till it is finished! Think ye
 that I came to bring peace
 upon earth? No, I tell you;

but rather division: for 52
 henceforth five shall be in
 one house, divided, three
 against two, and two against
 three. The father shall take 53
 part against the son, and the
 son against the father; the
 mother against the daughter,
 and the daughter against the
 mother; the step-mother a-
 gainst her daughter-in-law,
 and the son's wife against her
 mother-in-law.

Then said he to the multi- 54
 tudes, When ye see a cloud
 rising from the west, ye say
 immediately, There cometh
 a shower; and it is so. And 55
 when the south wind gently
 blows, ye say, It will be sul-
 try hot; and so it is. Ye 56
 hypocrites! ye know how to
 discern by experience from
 the appearance of the earth
 and of the sky; but how is
 it that ye do not discern this
 particular time? And why 57
 even of yourselves do ye not
 decide what is just? For as 58
 thou art going with thy pro-
 secutor to the magistrate, on
 the way endeavour to make
 up the matter with him; lest
 he drag thee before the
 judge, and the judge deliver
 thee to the officer, and the
 officer cast thee into prison.
 I tell thee, thou mayest in no 59
 wise come out from thence,
 until thou hast paid the very
 last mite.

CHAP. XIII.

1 **N**OW there were some present at that time who informed him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus in reply said to them, Think ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, No: for except ye repent, ye shall all likewise perish. Or those eighteen, on whom the tower in Siloam fell, and killed them, think ye that they were debtors to divine justice above all the men who dwell at Jerusalem? I tell you, No: but except ye repent, ye shall all likewise perish.

6 Then he spake this parable: A certain man had a fig-tree planted in his vineyard; and he came, expecting fruit on it, and found none. Then said he to the vine-dresser, Lo! for three years have I come, expecting fruit on this fig-tree, and find none: cut it down; why doth it render the ground thus useless? He answering said to him, Sir, let it e'en remain this year, until that I dig around it, and spread some manure: perhaps it may then produce fruit: but if it does not, afterwards thou shalt cut it down.

And he was teaching in one of the synagogues, on the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and unable to raise herself at all up. But when Jesus saw her, he called out aloud, and said to her, Woman, thou art delivered from thine infirmity. And he laid his hands upon her: and instantly she became erect, and glorified God. Then the ruler of the synagogue, indignant, that on the sabbath Jesus had performed the cure, addressing himself to the multitude, said, There are six days in which work is to be done: on these therefore come and be cured, and not on the sabbath-day. Then the Lord answered him, and said, Thou hypocrite, doth not every one of you on the sabbath loose his ox or his ass from the manger, and lead him to water? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath-day? And when he had made this speech, all his opposers were covered with shame: and all the multitude rejoiced in all the glorious things which were done by him. Then said he, To what is the kingdom of God like?

and whereunto shall I compare it? It is like a grain of mustard, which a man took and put into his garden; and it grew, and became a great tree; and the fowls of the air lodged on its branches.

And again he said, To what shall I liken the kingdom of God? It is like leaven, which a woman taking, covered up in three measures of meal, till the whole was leavened.

And he passed through the cities and villages, teaching, and making his way towards

Jerusalem. And a person said to him, Lord, are the

saved few? And he said unto them, Exert all your powers to enter through the strait gate: for many, I tell you, will seek to enter, but will not be able. When the

master of the family shall have arisen, and shut the door, and ye shall begin to stand without, and to knock at the door, saying, Master, master, open it for us! and he answering will tell you, I know you not whence ye

are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. And he will say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be wail-

ing and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom, and yourselves cast out. And they shall come from the east, and west, and from north, and south, and shall sit down in the kingdom of God. And, behold, there are last who shall be first, and there are first who shall be last.

The same day came certain Pharisees, saying to him, Depart, and begone from hence: for Herod will kill thee. And he said to them, Go tell that fox, Behold, I cast out devils, and perform cures to-day and to-morrow, and on the third day I shall be perfected. But I must go on to-day and to-morrow, and the day following: for it is impossible that a prophet perish out of Jerusalem.

O Jerusalem! Jerusalem! thou that killest the prophets, and stonest those who are sent unto thee; how often would I have collected thy children unto me, just as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate: verily I say unto you, That ye shall see me no more, till the day come when ye shall say, Blessed is he who cometh in the name of the Lord.

CHAP. XIV.

- 1 **AND** it came to pass,
as he went into the house
of one of the principal Pha-
risees, to eat bread on the
sabbath, that they were
watchfully observant of him.
- 2 And, behold, there was a
certain man who had a drop-
sy, before him. And Jesus
addressing himself to the
teachers of the law and the
Pharisees, spake, saying, Is it
lawful to perform cures on
4 the sabbath? And they said
nothing. And he took him,
and healed him, and sent him
5 away; and addressing them,
said, Whose ass or ox is fallen
into a pit, and doth he not
immediately pull him out on
6 the sabbath-day? And they
were unable to answer him
in opposition to these things.
- 7 Then he spake to those
who were invited, a parable,
when he observed how they
chose the principal seats;
8 saying unto them, When
thou art invited of any person
to a marriage entertainment,
recline not on the principal
couch; lest a more honoura-
ble personage than thyself be
9 invited by him; and he that
invited thee and him, coming
say to thee, Yield this per-
son the place; and so thou
shalt begin with shame to go
down to the lowest place.
- 10 But when thou art invited,
go and sit down in the lowest

place; that when he who
invited thee comes, he may
say to thee, Friend, go up
higher; then shalt thou have
respect in the presence of
those who are seated with
thee. For every one who 11
exalteth himself shall be
abased; and he that hum-
bleth himself shall be exalted.

Then said he also to the 12
person who had invited him,
When thou makest a dinner
or a supper, invite not thy
friends, nor thy brethren,
nor thy relations, nor thy
rich neighbours; lest they
also invite thee again, and a
recompence be made to thee.
But when thou makest an 13
entertainment, invite the
poor, the maimed, the halt,
the blind: and thou shalt be 14
blessed; because they cannot
recompence thee: for a re-
compence shall be made thee
at the resurrection of the
just.

Then one of those who sat 15
at table hearing these things,
said to him, Blessed is he who
shall eat bread in the king-
dom of God. And he said 16
unto him, A certain man
made a great supper, and in-
vited many: and sent his 17
servants at supper-time to say
to the invited, Come; for
all things are now ready.
And they all began with one 18
voice to frame excuses. The
first said to him, I have
bought a field, and I must of

necessity go and survey it: I pray thee hold me excused.
 19 And another said, I have bought five yoke of oxen, and am going to make a trial of them: I pray thee accept
 20 my excuse. And another said, I have married a wife, and therefore I cannot come.
 21 And that servant returning, informed his master of these things. Then the master of the family, being highly incensed, said to his servant, Go out instantly into the streets and alleys of the city, and bring in hither the poor, and the maimed, and the
 22 halt, and the blind. And the servant said, Sir, it is done as thou orderedst, and
 23 yet there is room. And the master said to the servant, Go out into the highways and hedges, and urge them to come in, that my house
 24 may be filled. For I say unto you, That not one man of those who were invited shall taste of my supper.
 25 And great multitudes followed him about: and he turned, and spoke to them,
 26 If any man cometh after me, and hateth not father, and mother, and wife and children, and brothers, and sisters, yea, and his own life also, he cannot be my disci-
 27 ple. And whosoever doth not bear his cross, and come after me, he cannot be my disci-
 28 ple. For what man of you

designing to erect a tower, doth not first sitting down calculate the expence, if he have sufficient to complete the work? lest haply, after
 29 having laid the foundation, and being unable to finish it, all who look upon it begin to ridicule him, saying, This
 30 man began to build, and was not able to finish. Or what
 31 king, going forth to encounter another king in battle, doth not sit down first, and consult if he is able with ten thousand men to meet him who is coming against him with twenty thousand? and
 32 if he be not, whilst he is still at a distance, he sendeth an embassy, and desires terms of peace. So then, every one
 33 of you who will not part with all his possessions, cannot be my disciple.

Salt is good: but if the
 34 salt become insipid, by what shall it be seasoned? It is
 35 neither fit for the land, nor for manure; but they cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

THEN drew nigh unto him
 1 all the tax-farmers and the sinners to hear him. And
 2 the Pharisees and scribes murmured, saying, This man entertains sinners, and eateth
 3 with them. Then spake he unto them this parable, say-

4 ing, What man is there of you, possessing an hundred
 sheep, though he lose but one
 of them, will he not leave
 the ninety-nine in the wilder-
 ness, and go after that which
 5 is lost, until he find it? and
 when he hath found it, he
 layeth it on his shoulders, re-
 6 joicing. And coming home,
 he calleth together his friends
 and neighbours, saying unto
 them, Congratulate me; for
 I have found that sheep of
 7 mine which was lost. I tell
 you, that just so will there be
 joy in heaven over one re-
 pentant sinner, more than
 over ninety-nine righteous
 persons, who hold not their
 8 need of repentance. Or
 what woman, having ten
 pieces of silver coin, if she
 lose one of them, doth she
 not light a lamp, and sweep
 the house, and make diligent
 9 search until she find it? And
 having found it, she calleth
 her female friends and neigh-
 bours together, saying, Con-
 gratulate me; for I have
 found the silver piece I had
 10 lost. Even so, I tell you,
 there is joy among the angels
 of God, over one repentant
 sinner.
 11 Then he said, A certain
 12 man had two sons: and the
 younger of them said to his
 father, Father, give me the
 portion of substance which
 falls to my share. And he
 divided with them his for-
 tune. And not many days
 after, the younger son, col-
 lecting his all, travelled into
 a far distant country, and
 there dissipated his substance
 in a life of debauchery. But
 14 when he had spent all, there
 came a terrible famine in
 that region; and he began
 to know want. And he went
 15 and connected himself with
 one of the citizens of that
 country; and he sent him
 into his fields to feed swine.
 And he eagerly longed to fill
 16 his belly with the charob
 berries which the swine did
 eat: and no person gave him
 a morsel. Then coming to
 17 himself, he said, How many
 hirelings of my father abound
 with loaves of bread, and I
 am pining away with famine!
 I will arise and go to my fa-
 18 ther, and will say unto him,
 Father, I have sinned against
 heaven, and before thee, and
 19 I am no more worthy to be
 called thy son: make me as
 one of thy hirelings. And
 20 he arose and came to his fa-
 ther. But when he was yet
 at a considerable distance, his
 father discovered him, and
 was moved with compassion,
 and running, fell on his neck,
 and kissed him again and
 again. Then said the son
 21 unto him, Father, I have
 sinned against heaven, and
 before thee, and am no more
 worthy to be called thy son.
 But the father said to his ser- 22

vants, Bring out the best robe, and clothe him; and put a ring on his hand, and
 23 sandals on his feet: and bring hither the stall-fed steer, and kill it; and let us eat,
 24 and be joyous. For this my son was dead, and is alive again; and was lost, and is found. And they began to
 25 be joyous. Now his elder brother had been in the field: and when coming home he drew near the house, he heard a concert of music; and
 26 the chorus. And calling one of the servants, he inquired what these things meant.
 27 And he said, Thy brother is come; and thy father hath killed for him the stall-fed steer, because he hath re-
 28 ceived him in health. Then he was in great wrath, and would not enter the doors: therefore his father came out,
 29 and entreated him. But he answering said to his father, Lo, these many years I am serving thee, and never have transgressed thy command: yet to me thou hast never once given a kid, that I might make merry with my
 30 friends: but no sooner is this son of thine come, who hath devoured thy substance with whores, than thou hast killed for him the stall-fed steer.
 31 And he said unto him, Son, thou art ever with me, and all my possessions are thine.
 32 But it was right that we

should rejoice, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

THEN said he also to his disciples, There was a certain rich man, who had a steward; and he received an information against him, as having dissipated his treasures. And calling him, he
 2 said to him, What is this report I hear of thee? give up the account of thy stewardship; for thou mayest be no longer in that office. Then
 3 the steward said within himself, What shall I do? because my master is taking away the stewardship from me: to dig, I have not the strength; to beg, I am
 4 ashamed. I know what I will do, that, when I am removed from the stewardship, they may entertain me at their houses. So calling up-
 5 on every one of his master's debtors, he said to the first, How much owest thou to my master? And he said, A
 6 hundred baths* of oil. And he said, Take thy account, and sit down directly, and write fifty. Then said he to
 7 another, And how much owest thou? And he said, An hundred core† of wheat.

* A measure of seven gallons and a half.

† A measure of ten baths, or seventy-five gallons, five pints.

And he saith to him, Take
thy account, and write four-
8 score. And the master
praised the unjust steward,
because he had acted provi-
dently: for the children of
this world are more provi-
dent among their own gene-
9 ration of men, than the
children of light. And I say
unto you, Make yourselves
friends with the unrighteous
mammon; that when ye fail,
they may receive you into
the eternal mansions.

10 He that is faithful in the
least thing, is faithful also
in much: and he who is un-
just in the least, is unjust also
11 in much. If therefore ye
have not been faithful in the
unrighteous mammon, who
will entrust you with the
12 true? and if ye have not
been faithful in that which
belongs to another, who will
give up to you that which is
13 your own? No domestic can
serve two masters: for either
he will hate the one, and
love the other; or he will
cleave to the one, and neglect
the other. Ye cannot serve
God and mammon.

14 Then the Pharisees also,
who were dear lovers of
money, heard all these things,
and they sneered at him.
15 And he said unto them, Ye
are they who affect to be
righteous persons before men;
but God knoweth your
hearts: for that which is

highly esteemed among men,
is an abomination in the
sight of God. The law and 16
the prophets were until John:
since that the kingdom of
God is preached, and every
man presseth into it. But it 17
is easier for heaven and earth
to pass away, than for one
title of the law to fail. Every 18
one who putteth away his
wife and marrieth another,
committeth adultery: and
every one who marrieth a
woman divorced from her
husband, committeth adul-
tery.

Now there was a certain 19
rich man, and he was clothed
in purple and fine linen,
making splendid entertain-
ments every day: and there 20
was a certain pauper, named
Lazarus, who was laid at his
gate covered with ulcers, and 21
importunately desiring to be
fed with the crumbs which
fell from the rich man's table:
yea even the dogs came and
licked his ulcers. Now it came 22
to pass that the poor man
died, and was carried up by
angels into the bosom of
Abraham. Then the rich
man also died, and was
buried: and in hell, lifting 23
up his eyes, being in tor-
ments, he seeth Abraham at
a vast distance, and Lazarus
in his bosom. And crying 24
out, he said, Father Abra-
ham, have compassion on
me, and send Lazarus, that

he may dip the tip of his finger in water, and cool my tongue; for I am tormented
 25 with this flame. But Abraham said, Son, remember that thou hast received thy good things during thy life, and Lazarus, in like manner, what was afflictive: but now he is comforted, and thou art
 26 tormented. And besides all these considerations, between us and you there is a vast chasm fixed: so that they who might be willing to pass from hence to you, cannot; neither can they pass through
 27 to us, from thence. And he said, I entreat thee then, father, that thou wouldest send him to my paternal mansion:
 28 for I have five brothers: that he may testify to them, that they also come not into this
 29 place of torment. Abraham saith to him, They have Moses and the prophets; let
 30 them hearken to them. But he said, Ah no, father Abraham! but if one came to them from the dead, they
 31 will repent. Then he said to him, If they hearken not to Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

1 THEN he said to his disciples, It is impossible that offences should not come; but wo to him through whom

they come! It would be advantageous for him, if a millstone were hanged about his neck, and he were cast into the sea, rather than offend one of these little ones. Take heed to yourselves: if
 3 thy brother sin against thee, reprove him; and if he repent, forgive him. And
 4 if seven times in the day he sin against thee, and seven times in the day return to thee, saying, I repent; thou shalt forgive him.

And the disciples said unto
 5 the Lord, Increase our faith. And the Lord said, If ye had
 6 faith as a grain of mustard, ye might say to that sycamore-tree, Be rooted up, and be planted in the sea; and it would obey you.

But which of you, having
 7 a servant plowing or keeping sheep, when he cometh from the field, will say immediately, Come, sit down at table? And will he not rather say,
 8 Prepare for me to sup, and gird thyself, and wait upon me, till I eat and drink; and after that, thou shalt eat and drink thyself? Noth he hold
 9 it as a favour from that servant, that he did the things which were ordered him? I think not. So also ye, when
 10 ye have done all things commanded you, say, We are unprofitable servants: for we have but done what was our duty to do.

- 11 And it came to pass, as he was going towards Jerusalem, he passed also through the midst of Samaria and Galilee.
- 12 And as he was entering a certain village, ten leprous men met him, who stood at
- 13 a distance: and they lift up their voice, saying, Jesus, Master, have mercy on us!
- 14 And looking towards them, he said, Go, shew yourselves to the priests. And it came to pass, that as they were on the road, they were made
- 15 clean. Then one of them, seeing that he was cured, returned, and with a loud
- 16 voice gave glory to God, and fell prostrate at his feet giving him thanks: and he was a
- 17 Samaritan. Then Jesus spake and said, were there not ten cleansed? but where are the
- 18 nine? There are none found returning to give glory to God,
- 19 but this alien. And he said to him, Arise, go thy way: thy faith hath saved thee.
- 20 And being asked by one of the Pharisees, When cometh the kingdom of God? he answered them and said, The kingdom of God cometh not
- 21 with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within
- 22 you. Then said he to the disciples, The days will come, when ye shall eagerly desire to see one of the days of the Son of man, and shall not
- see it. And they will say to 23 you, Lo here! and lo there! go not after them, nor follow them. For as the lightning 24 flashing from one quarter under heaven, shineth to another quarter under heaven; so shall the Son of man also be at his day. But he must 25 first suffer many things, and be rejected by this generation. And as it was in the 26 days of Noah, so shall it also be in the days of the coming of the Son of man. They 27 did eat, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the deluge came, and destroyed them all.
- Even so, likewise, it was 28 in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the day Lot 29 went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Just so will it be in the day 30 when the Son of man shall be revealed. In that day, 31 let not the man who is upon the roof, and his goods in the house, go down to carry them away: and he that is in the field, in like manner, let him not return for any things behind him. Remem- 32 ber Lot's wife. Whosoever 33 seeketh to preserve his life shall lose it; and whosoever would lose it, shall preserve

34 it. I tell you, in that night
two shall be in the same bed;
the one shall be seized, and
35 the other dismissed. Two
women shall be grinding to-
gether: the one shall be
seized, and the other dis-
36 missed. Two shall be in the
field; the one shall be seized,
37 and the other dismissed. And
they answering said to him,
Where, Lord? And he said,
Wherever the carcase is,
there will the eagles be ga-
thered together.

CHAP. XVIII.

1 **T**HEN he spake also to
them a parable, to shew
that we ought to pray always,
2 and not faint; saying, There
was a certain judge in a par-
ticular city, having no fear
of God, nor respect for
3 man: and there was a cer-
tain widow in that city; and
she came to him, saying, Do
me justice against my adver-
4 sary. And he would not for
a long while: but after this
he said, Though I fear not
God, nor respect man;
5 yet because this woman is so
troublesome to me, I will do
her justice, lest by her perpe-
tual coming she stun me with
6 her importunity. Then said
the Lord, Hear what the un-
7 just judge saith. And shall
not God execute vengeance
for his own elect, who cry
out to him day and night,

though he bear long with
them? Yes, I tell you, that 8
he will avenge them quickly.
Nevertheless when the Son
of man cometh, ah! shall
he find faith on the earth?

Then he spake also this 9
parable to certain persons,
who had confidence in them-
selves, that they were righte-
ous, and despised others:
Two men went up to the tem- 10
ple to pray; the one a Phari-
see, the other a tax-farmer.
The Pharisee, standing by 11
himself, made this prayer:
God, I thank thee, that I am
not as the rest of mankind,
extortioners, unjust, adul-
terers, or as this tax-gatherer.
I keep a fast twice a week, I 12
pay the tenth of all things I
possess. And the tax-gatherer 13
standing at a distance, would
not even so much as lift his
eyes heaven-ward, but smote
on his breast, saying, May
God accept the atonement
for me a sinner! I say to 14
you, Went his man down to
his house justified, or the
other? for every one who
exalteth himself shall be hum-
bled; and he that humbleth
himself shall be exalted.

Then they brought him 15
infants also, that he should
touch them: but the disci-
ples, when they saw it, re-
buked them. But Jesus call- 16
ing them to him, said, Per-
mit little children to come to
me, and hinder them not;

- for of such is the kingdom of
 17 God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- 18 And a certain ruler asked him, saying, Good Master, by doing what shall I inherit
 19 eternal life? Jesus said unto him, Why callest thou me good? there is none good, but one, even God.
- 20 Thou knowest the commandments, Thou shalt not commit adultery, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness, Honour thy fa-
 21 ther and thy mother. Then he said, All these things have I observed from my youth.
- 22 Then Jesus hearing this, said to him, Yet one thing thou lackest: sell all whatsoever thou hast, and distribute to the poor, and thou shalt have treasure in heaven: and
 23 come, follow me. But he, on hearing these things, was exceeding sorrowful: for he
 24 was very rich. Then Jesus, observing that he was very sorrowful, said, How difficultly shall they who have riches, enter into the king-
 25 dom of God. ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the
 26 kingdom of God. And those who heard it said, Who
 27 then can be saved? And he said, The things impossible with man, are possible with God. Then said Peter, Lo, 28 we have left all, and followed thee. And he said unto 29 them, Verily I say unto you, that there is no man who hath left family, or parents, or brothers, or wife, or chil-
 dren, for the sake of the kingdom of God, who shall 30 not receive back manifold more in this present time, and in the world to come life everlasting.
- Then taking aside the 31 twelve, he said to them, Lo, we are going up to Jerusa-
 lem, and all things written by the prophets concerning the Son of man will be fulfil-
 32 led. For he shall be deli-
 vered up to the Gentiles, and they shall insult him, and treat him with indignity, and spit upon him: and after 33
 scourging, shall slay him: and the third day he shall
 34 rise again. And they un-
 derstood none of these things: and the saying was concealed from them, and they knew not the things which were
 spoken.
- And it came to pass, as he 35
 drew nigh to Jerusalem, a certain blind man sat by the
 36 road-side begging: and hear-
 ing the multitude passing by, he inquired what was the
 cause. And they told him, 37
 that Jesus the Nazarean is going by. And he cried, 38

- saying, Jesus, thou son of David, have mercy on me!
- 39 And they who were going before rebuked him, that he should hold his peace: but he cried so much the more, Son of David, have mercy on me! Then Jesus stood still, and commanded him to be brought to him: and when he was come near, he
- 41 asked him, saying, What wilt thou that I should do for thee? Then he said, Lord, that I may receive my sight.
- 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And instantly he received sight, and followed him, glorifying God: and all the people, when they saw it, gave praise to God.

CHAP. XIX.

- 1 AND entering into Jericho, he passed through. And there was a person whose name was Zaccheus, and he was a principal farmer of the taxes, and the man was rich.
- 3 And he was desirous to have a sight of Jesus, what sort of person he was; and he could not, because of the crowd, for he was short of stature.
- 4 So running before, he climbed up a sycamore-tree, in order to get a sight of him: for he was about to pass that way. And when he was come to the spot, Jesus looking up, saw him, and said to him, Zaccheus, come down speedily; for to-day I must abide at thy house. And he hastened to come down, and entertained him gladly. And when they all saw it, they murmured, saying, That he is gone to lodge with a man, a notorious sinner. Then
- 8 Zaccheus, standing up, said unto the Lord, Behold, the half of my goods, Lord, I give unto the poor; and if I have got any thing from any man, by laying false informations, I am ready to restore fourfold. Then said Jesus
- 9 unto him, To-day is salvation come to this house, because that he also is a son of Abraham. For the Son of
- 10 man is come to seek and to save that which was lost.
- And as they were hearing these things, he proceeded on, and spake a parable, because he was nigh to Jerusalem, and they supposed that immediately the kingdom of God would openly appear. He said therefore,
- 12 A certain man of noble family went into a distant region, to receive for himself a kingdom, and to return. And calling his ten servants,
- 13 he gave them ten manehs*, and said unto them, Employ yourselves in traffic, till I come back. But his citizens
- 14

* Equal to sixty shekels, above seven of our pounds.

hated him, and sent an embassy after him, saying, We will not have this man to rule over us. And it came to pass, at his return, after receiving the kingdom, that he ordered the servants to be called, to whom he had given the money, that he might know what every one had gained by his traffic. Then came the first, and said, Sir, thy maneh has gained ten manehs. And he said unto him, Well done, good servant: because thou hast been faithful in the least matter, hold thou dominion over ten cities. And the second came, saying, Lord, thy maneh hath gained five manehs. Then said he also to this man, Be thou also over five cities. And another came, saying, Master, there is thy maneh, which I have kept wrapt up in a napkin: for I was afraid of thee, because thou art an austere man: thou takest up where thou hadst laid nothing down, and reapest where thou didst not sow. And he said to him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up what I laid not down, and reaping what I did not sow; why then gavest thou not my money to the bank; so when I came I might have required it with interest? And he said to those who stood by, Take

from him: the maneh, and give it to him who hath the ten manehs. (And they say unto him, Sir, he hath ten manehs.) For I say unto you, That to every one who hath, shall more be given; but from him that hath not, even that which he hath shall be taken away from him. But as for these enemies of mine, who would not that I should reign over them, bring them hither, and slay them before me.

And having thus spoken, he proceeded forward, going up to Jerusalem. And it came to pass, as he drew near to Bethphage and Bethany, to the mount called the mount of Olives, he sent two of his disciples, saying, Go into the opposite villages; in which, as ye are at the entrance, ye will find a foal tied, on which no man hath ever yet sat: loose, and bring him. And if any man ask you, Why ye loose it? thus shall ye say to him, That the Lord hath need of him. Then they who were sent, going, found it just as he had described to them. And as they were untying the foal, the owners of it said to them, Why loose ye the foal? And they said, The Lord hath need of him. And they brought him to Jesus: and throwing their cloaks on the foal, they sat Jesus thereon,

36 And as he went, they spread
under him their garments on
37 the road. And when he was
now approaching, at the de-
scend of the mount of Olives,
the whole multitude of the
disciples rejoicing began to
praise God with a loud voice
for all the miracles which
38 they had seen; saying, Bless-
ed is the King, who cometh
in the name of the Lord:
peace in heaven, and glory
in the highest.

39 And some of the Pharisees
from the crowd said unto
him, Master, reprove thy
40 disciples. And he replying
said to them, I tell you
that, should these be silent,
the very stones would cry
out.

41 And as he drew near, be-
holding the city, he wept
42 over it, saying, Oh that thou
hadst known, even in this
thy day, the things that are
for thy peace! but now they
43 are hid from thine eyes. For
the days will come upon thee,
when thy enemies shall cast
up a trench around thee, and
encircle thee about, and
straiten thee on every side,
44 and will dash thee on the
ground, and thy children
within thee; and will not
leave in thee one stone upon
another: because thou knew-
est not the season of thy visit-
ation.

45 And entering into the tem-
ple, he began to cast out

those who sold and bought
in the temple; saying unto 46
them, It is written, My
house is the house of prayer *:
but ye have made it a den of
robbers.

And he continued daily 47
teaching in the temple. Then
the chief priests and the
scribes sought to destroy him,
with the heads of the people,
but did not discover how they 48
could do any thing: for all
the people attentively hung
on his lips.

CHAP. XX.

AND it came to pass, on 1
one of those days, as he
was teaching the people in
the temple, and preaching
the gospel, the chief priests
and scribes with the elders
came upon him, and spake 2
to him, saying, Tell us by
what authority thou doest
these things? or who is he
that giveth thee this autho-
rity? Then he answering 3
said to them, I also will ask
you one question; and re-
solve me: The baptism of 4
John, was it from heaven, or
of men? And they reasoned 5
among themselves, saying, If
we reply, From heaven; he
will say, Wherefore then did
ye not believe him? But if 6
we say, Of men; all the peo-
ple will stone us: for they
are persuaded that John was

* Isaiah, lvi. 7.

- 7 a prophet. And they answered, We know not from
 8 whence. And Jesus said to them, Neither tell I you by what authority I do these things.
- 9 Then he began to speak to the people this parable: A certain man planted a vineyard, and delivered it to husbandmen, and went abroad
 10 for a long while. And at the season he sent to the husbandmen a servant, that they might give him of the fruit of the vineyard: but the husbandmen beat, and sent him
 11 away empty. And he again sent another servant: and him also they beat, and treating him with indignity, sent him
 12 away empty. And he sent yet a third: and him they also wounded, and cast out.
- 13 Then said the master of the vineyard, What shall I do? I will send my beloved son: probably when they see him, they will shew him respect.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our own. So casting him out of the vineyard, they slew him. What then will the master of the vineyard do with these men?
 16 He will come and destroy these husbandmen, and give the vineyard to others. And when they heard it, they said,
- God forbid. Then he looked on them, and said, What is this then which is written, The stone which the builders rejected, the same is become the head of the corner? Every one who falleth upon this stone shall be broken to pieces; but on whomsoever it shall fall, it will grind him to powder. And the chief priests and the scribes sought to lay hands on him at that time; and were afraid of the people: for they knew that he had spoken this parable against them.
- And watching him, they sent men they had suborned, who pretended that they were righteous persons, in order to lay hold of some word of his, that they might deliver him to the power and authority of the governor. And they asked him, saying, Master, we know that thou speakest and teachest rightly, and respectest no man's person, but teachest the way of God in truth: Is it lawful for us to pay tribute to Cæsar, or not? Then he, aware of their crafty design, said unto them, Why tempt ye me? Shew me a denarius. Whose image and inscription hath it? And they answering said, Cæsar's. Then said he to them, Pay therefore to Cæsar the things which are Cæsar's, and to God the

26 things which are God's. And they were unable to lay hold of a single expression of his before the people: and marvelling at his answer, they were silenced.

27 Then certain of the Sadducees, who contend that there is no resurrection,

28 asked him, saying, Master, Moses wrote for us*, If a man's brother die, having a wife, and he die childless, that his brother should take the wife, and raise up seed

29 for his brother. Now there were seven brothers: and the first taking a wife, died

30 childless. And the second taking the wife, he also died

31 childless. Then the third took her; and also all the seven in like manner: and left no children, and died.

32 And last of all died also the woman. In the resurrection

33 therefore whose wife of them shall she be? for the seven had her to wife. And Jesus

34 in reply said to them, The children of this world marry, and are given in marriage:

35 but they who are counted worthy to attain to that world, and the resurrection of the dead, neither marry,

36 neither can they die any more: for they are like the angels; and are the children of God, being the children

37 of the resurrection. Now

that the dead are raised, even Moses intimated at the bush*, when he called the Lord, "the God of Abraham, and "the God of Isaac, and the "God of Jacob." Now 38 God is not the God of the dead, but of the living: for all live with him. Then some 39 of the scribes addressing him said, Master, admirably hast thou spoken! And after that 40 they durst not put another question to him.

Then he spake to them: 41

How say they that the Messiah is the son of David? Yet Da- 42

vid himself, in the book of Psalms, saith, "The Lord

"said unto my Lord, Sit "down at my right hand,

"until I put thine enemies 43

"for a footstool of thy feet †." David then calleth him 44

Lord, and how then is he his son?

And whilst all the people 45

were hearkening, he said to his disciples, Beware of the 46

scribes, who desire to walk about in trailing robes, and love salutations in the public

places, and the principal seats in the synagogues, and the most honourable couch

at suppers; who devour the 47

houses of widows, and for a pretext make long prayers: these shall receive a more abundant punishment.

* Exod. iii. 6.

† Psalm cx. 3.

CHAP. XXI.

1 **AND** as he looked up, he
 saw some casting their
 gifts into the treasury who
 2 were rich. And he observed
 also a certain widow, miser-
 ably poor, put in there two
 3 mites. And he said, Of a truth
 I tell you that this poor widow
 hath put in more than all they :
 4 for all they have of their super-
 fluity cast into the oblations
 for God : but she out of her
 indigence hath cast in all the
 substance which she possessed.
 5 And some of them talking
 of the temple, how adorned
 it was with the beautiful
 stone-work and the dedicated
 6 offerings, he said, As for
 these things which ye are
 gazing upon, the days will
 come, in which one stone
 will not be left upon
 another, that shall not be
 7 utterly thrown down. And
 they asked him, saying, Mas-
 ter, but when shall these
 things be ? and what is the
 sign, when these things are
 8 ready to come to pass ? Then
 he said, Take heed that ye
 be not deluded : for many
 will come in my name, say-
 ing, I am he ; and the period
 approaches : go not there-
 9 fore after them. But when
 ye shall hear of wars and
 commotions, be not terrified :
 for these things must first
 come to pass ; but the con-
 clusion is not immediately.

Then saith he unto them, 10
 Nation shall rise up against
 nation, and kingdom against
 kingdom : and great earth- 11
 quakes shall be in different
 places, and famines, and
 pestilences ; and in the hea-
 ven shall be frightful appear-
 ances, and mighty signs. But 12
 before all these things, they
 will lay hands on you, and
 persecute you, delivering you
 up to the synagogues, and to
 prisons, being brought before
 kings and rulers for my
 name's sake. And it shall 13
 afford you an opportunity to
 bear your testimony. There- 14
 fore rest satisfied in your
 hearts, not to premeditate
 what apology to make : for 15
 I will give you a mouth and
 wisdom, which all your ad-
 versaries shall be utterly un-
 able to contradict or resist.
 But ye shall be betrayed even 16
 by parents, and brethren, and
 relations, and friends ; and
 some of you they shall put
 to death. And ye shall be 17
 hated of all men for my
 name's sake. Though a hair 18
 of your head shall in nowise
 perish. In your patience pos- 19
 sess ye your souls. But when 20
 ye see Jerusalem, encircled
 with armies, then know that
 the desolation of it ap-
 proaches. Then let those 21
 who are in Judea fly unto
 the mountains ; and let those
 who are in the midst of her
 get far away ; and they who

are in the countries, let them
 22 not enter into her. For these
 are the days of vengeance,
 when all things which are
 23 written shall be fulfilled. But
 wo to those who are big with
 child, and have infants at
 their breasts, in those days !
 for there shall be great dis-
 tress on the earth, and wrath
 24 upon this people. And they
 shall fall by the edge of the
 sword, and shall be led away
 captive into all nations : and
 Jerusalem shall be trodden
 under foot of the Gentiles,
 until the times appointed for
 the Gentiles shall come to
 25 their period. And there shall
 be signs in the sun, and in
 the moon, and in the stars ;
 and upon the earth distress of
 nations, with perplexity ; the
 sea and the waves roaring ;
 26 men terrified to death with
 fear, and expectation of the
 calamities coming on the
 earth : for the powers of
 27 heaven shall be shaken. And
 then shall they see the Son of
 man coming in a cloud, with
 28 power and great glory. And
 when these things begin to
 come to pass, then lock up,
 and lift up your heads ; for your
 redemption draweth nigh.
 29 And he spake a parable
 unto them, Behold the fig-
 tree, and all the trees,
 30 when they now put forth,
 as soon as ye see it ye
 know in yourselves that the
 31 summer is now near : so ye

also, when ye see these things
 come to pass, know that the
 kingdom of God is at hand.
 Verily I say unto you, That 32
 this generation shall in no-
 wise pass away, until all these
 things come to pass. Hea- 33
 ven and earth shall pass away :
 but my words shall never pass
 away. But take heed to 34
 yourselves, lest at any time
 your hearts should be over-
 loaded with surfeiting and
 drunkenness, and the anxious
 cares of life, and that day
 should come upon you un-
 awares. For as a snare shall 35
 it come upon all that are set-
 tled on the face of the whole
 earth. Watch therefore, pray- 36
 ing at every proper oppor-
 tunity, that ye may be ac-
 counted worthy to escape all
 these things which are ready
 to come to pass, and to stand
 before the Son of man.

And during the day he 37
 continued teaching in the
 temple ; but at night he
 went out, and lodged in the
 mountain called the mount
 of Olives. And all the peo- 38
 ple came to him early in the
 morning at the temple, to
 hear him.

CHAP. XXII.

AND the feast of unleaven-
 ed bread, which is called
 the Passover, was at hand.
 And the chief priests and the
 scribes sought how they might

3 destroy him; for they were
 afraid of the people. Then
 entered Satan into Judas
 called Iscariot, though he
 was of the number of the
 4 twelve. And he went and
 conversed with the chief
 priests and the captains, by
 what means he could betray
 5 him unto them. And they
 were glad, and agreed with
 him to give him a sum of
 6 money. And he gave them
 his promise, and sought the
 favourable opportunity to
 betray him to them, in the
 absence of the multitude.

7 Then came the day of un-
 leavened bread, on which the
 8 passover must be killed. And
 he sent Peter and John, say-
 ing, Go, prepare for us the
 passover, that we may eat it.
 9 And they said unto him,
 Where wilt thou that we
 10 prepare it? And he said
 unto them, Lo! as you are
 at the entrance of the city,
 there will a man meet you,
 carrying a pitcher of water;
 follow him into the house
 11 whither he is going. And
 say to the master of that fa-
 mily, The teacher saith to
 thee, Where is the dining-
 room, in which I can eat the
 passover with my disciples?
 12 And he will shew you a large
 upper room furnished: there
 13 make ready. And they go-
 ing away, found it just as
 he had told them: and they
 made ready the passover.

And when the hour was 14
 come, he sat down, and the
 twelve apostles with him.
 And he said unto them, With 15
 earnest desire have I longed
 to eat this passover with you
 before I suffer: for I tell you, 16
 that I will no more ever eat
 of it, until it shall be ful-
 filled in the kingdom of God.
 And taking the cup, after 17
 having given thanks, he said,
 Take this, and divide among
 yourselves: for I say unto 18
 you, that I shall no more
 drink of the fruit of the vine,
 until the kingdom of God
 come. And taking a loaf, 19
 he gave thanks, and brake,
 and gave it to them, say-
 ing, This is my body which
 is given for you: do this in
 remembrance of me. And 20
 the cup in like manner, after
 supper, saying, This cup is
 the new testament in my
 blood, which is shed for you.
 But lo! the hand of him 21
 that betrayeth me is with me
 at the table. And the Son 22
 of man indeed goeth, as is
 decreed: but wo to that
 man by whom he is betrayed!
 And they began to question 23
 among themselves, who it
 could possibly be of them
 who should do this thing.

Now it came to pass, that 24
 there was also a contention
 among them, even which of
 them should be accounted to
 be the greatest. And he said 25
 to them, The kings of the

Gentiles lord it over them ; and they who exercise authority over them are called benefactors. But ye shall not act thus : but the superior among you, let him be as the junior ; and he that presideth, as he that serveth. For which is the greater, he that sitteth at table, or he that waits ? is not he that sitteth at table ? but I am in the midst of you as he that serveth. Ye are they who have continued with me during my trials. And I appoint you, as my Father hath appointed me, a kingdom ; that ye may eat and drink at my table in my kingdom, and be seated on thrones, judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, lo ! Satan hath earnestly sought you, that he might sift you as wheat ; but I have prayed for thee, that thy faith may not fail : and when thou art returned, stablish thy brethren. Then he said unto him, Lord, I am ready to go with thee, to prison, and to death ! And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny having known me.

And he said unto them, When I sent you without purse, or scrip, or sandals, lacked ye any thing ? And they said, Nothing. Then said he to them, But now,

he that hath a purse, let him also take a scrip : and he that hath none, let him sell his cloak, and buy a sword. For I tell you, that what hath already been written must be fulfilled in me, namely, " He " was numbered with the " transgressors * : " for the things also concerning me draw to their period. Then they said, Lord, behold, here are two swords, and he said to them, It is enough.

And going out, he went, according to his custom, to the mount of Olives ; and his disciples also followed him. And when he came to the spot, he said unto them, Pray that ye enter not into temptation. And he withdrew from them about a stone's cast, and kneeling down, he prayed, saying, Father, if thou wilt, remove this cup from me ! nevertheless, not my will, but thine, be done. And an angel from heaven appeared to him, strengthening him. And being in an agony, he prayed with greater intenseness : and his sweat was as clots of blood falling on the ground. And when he rose up from prayer, on coming to his disciples, he found them sleeping from sorrow. And he said unto them, Why sleep ye ? rise up, and pray, that ye enter not into temptation.

- 47 And while he was yet speaking, behold a multitude, and he who was called Judas, one of the twelve, went before them, and approached Jesus to kiss him.
- 48 Then said Jesus unto him, Judas, betrayest thou the Son of man with a kiss? Then
- 49 when they who were about him saw what was ready to happen, they said unto him, Lord, shall we strike with
- 50 the sword? And one of them struck at a servant of the high-priest, and cut off his
- 51 right ear. Then Jesus, addressing them, said, Permit me thus far: and touching
- 52 his ear, he healed him. Then said Jesus to the chief priests and captains of the temple, and to the elders who were come forth against him, Are ye come out as against a robber, with swords and staves?
- 53 When I was daily with you in the temple, ye stretched out no hands upon me: but this is your hour, and the power of darkness.
- 54 Then seizing upon him, they led him away, and brought him into the palace of the high-priest. But Peter
- 55 followed at a distance. And as they had lighted a fire in the middle of the hall, and had seated themselves in a company, Peter sat down in
- 56 the midst of them. But a certain maid-servant who sat at the fire, eyeing him, and looking at him stedfastly, said, This man was also with him. But he denied him, saying, 57 Woman, I know him not. And after a little while another seeing him, said, Surely 58 thou art one of them. Then said Peter, Man, I am not. And at about an hour's distance, another person strongly asserted, saying, Of a certainty this fellow was also 59 with him: for he too is a Galilean. And Peter said, 60 Man, I know not what thou sayest. And instantly, while he was yet speaking, the cock crew. And the Lord, turning 61 round, looked upon Peter. And Peter remembered the word of the Lord, how he had said to him, That before the cock crow, thou shalt deny me thrice. And Peter going without, 62 wept bitterly.
- And the men who held 63 Jesus insulted him, beating him with rods; and blind- 64 folding him, smote him on the face, and asked him, saying, Prophecy, who is he that struck thee? And many 65 other things, blaspheming, spake they against him.
- And when the day broke, 66 the elders of the people and the chief priests and scribes assembled, and brought him into their sanhedrim, saying, If thou art the Messiah, tell 67 us. And he said unto them, If I tell you, ye will not be-

68 lieve: and if I shall ask you any question, ye will neither answer me, nor let me go
69 free. Hereafter shall the Son of man sit at the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Yourselves
71 say that I am. Then they said, What further need have we of witness? for we have heard it from his own mouth.

CHAP. XXIII.

1 **AND** the whole multitude of them rising up, led
2 him to Pilate, and began to accuse him, saying, We have found this fellow perverting the nation, and forbidding to pay tribute to Cæsar; pretending that he himself is
3 the King Messiah. Then Pilate interrogated him, saying, Art thou the King of the Jews? And he answering said to him, Thou sayest so.
4 Then said Pilate unto the chief priests and the multitudes, I find nothing culpable in this man. But they were urgent, saying, He stirreth up the people, teaching through all Judæa, beginning from Galilee even to this
6 place. When Pilate heard of Galilee, he asked whether the man were a Galilean?
7 And when he knew that he came out of Herod's jurisdiction, he sent him to He-

rod, who was himself at Jerusalem in those days.

Now, when Herod saw Jesus, he was vastly delighted: for he had been long desirous to see him, because he had heard many things of him; and he hoped to see some miracle wrought by him. And he put a variety of questions to him; but he made him no reply. And the chief priests and the scribes stood up vehemently accusing him. Then Herod with his guards treated him with contempt, and in derision clothed him in a splendid robe, and sent him back to Pilate. And Pilate and Herod the same day became friends together: for they had previously been at enmity with each other.

Then Pilate, convoking the chief priests and the rulers and the people, said unto them, Ye have brought this man to me, as one who perverteth the people: and lo! on examining him before you, I have found nothing culpable in this man, respecting the charges ye bring against him: nor Herod neither: for I referred you to him; and, lo, nothing is done to this man, as if he deserved death. I will therefore, after scourging, discharge him. (Now he held it necessary to release one to them at the feast.) Then the whole mul-

- titude set up a cry, saying, Away with this fellow, and release unto us Barabbas !
 19 (who for a certain sedition raised in the city, and for murder, had been cast into
 20 prison.) Again therefore Pilate called out to them, desirous to set Jesus at liberty.
 21 But they clamoured the more, saying, Crucify, crucify him.
 22 Then the third time he said to them, What evil hath this man done ? I have found nothing deserving death in him : I will therefore, after scourging, discharge him. But they
 23 were instant with the most clamorous vociferations, soliciting that he might be crucified. And their clamours, and those of the chief priests, and those of the chief priests,
 24 bore him down. Then Pilate decreed that their petition should be granted.
 25 Then released he to them him who for sedition and murder had been cast into prison ; but he gave up Jesus to their will. And as they
 26 led him out, laying hold on one Simon, a Cyrenian, who was coming from the country, they laid on him the cross, to carry after Jesus.
 27 And a great multitude of the people and of women followed him, who also beat their breasts and lamented him bitterly. But Jesus turning to them, said, Daughters of Jerusalem, weep not for me, but for yourselves, and
 for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs which have not borne, and the breasts which never suckled. Then shall
 30 they begin to say to the mountains, Fall on us ! and to the hills, Cover us ! For
 31 if they do all these things with the green wood, what will be done with the dry ?
 Now there were two other
 32 persons, malefactors, led out with him to be executed. And
 33 when they came to a place called Calvary, there they crucified him, and the malefactors, the one on the right hand, and the other on the left. And Jesus said, Father,
 34 forgive them ; for they know not what they do. Then dividing his garments, they cast the lot.
 And the people stood looking on. And the rulers also
 35 with them derided him, saying, He saved others ; let him save himself, if this fellow is the Messiah, the elect of God. And the soldiers also insulted
 36 him, coming and offering him vinegar, and saying, If
 37 thou art the King of the Jews, save thyself. And there
 38 was an inscription written over him in Greek, Roman, and Hebrew characters, THIS IS THE KING OF THE JEWS.

- 39 Then one of the suspended malefactors blasphemed him, saying, If thou art the Messiah, save thyself and us.
- 40 But the other addressing him, rebuked him, saying, Hast thou no fear of God, when thou art under the same condemnation? And we indeed justly, for we receive deserved punishment for the crimes we have committed: but this man hath done nothing amiss.
- 42 And he said to Jesus, Remember me, Lord, when thou comest in thy kingdom.
- 43 And Jesus said to him, Verily I say unto thee, To-day shalt thou be with me in paradise.
- 44 And it was about the sixth hour, and there was darkness over all the land until
- 45 the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said, Father, into thy hands I commit my spirit: and having said this, he expired.
- 47 And the centurion observing what had come to pass, glorified God, saying, Verily this man was a righteous person.
- 48 And all the multitudes who had come together for this spectacle, when they saw the things which were done, beating their breasts, re-
- 49 turned. And all his acquaintance stood afar off, and the women which fol-

lowed him from Galilee, beholding these things.

And lo! a man named Joseph, being a member of the council, a good man, and a just; (who had not given his assent to their determination and deed;) being of Arimathea, a city of the Jews: who himself also expected the coming of the kingdom of God. He went in to Pilate, and begged the body of Jesus. And taking it down from the cross, he wrapped it in linen cloth, and laid it in a sepulchre hewn out of a rock, where none had ever yet lain. And that was the preparation-day, and the sabbath's twilight* was approaching.

Then the women also, his attendants, who had followed him out of Galilee, observed the sepulchre, and how his corpse was laid out. And returning, they made preparation of aromatics and unguents; and they rested the sabbath-day, according to the commandment.

CHAP. XXIV.

NOW on the first day of the week, at the earliest dawn of day, they came to the sepulchre, bringing the aromatics which they had prepared, and certain others with them. And they found

* Their day commenced at sun-set.

3 the sepulchre. And on entering, found not the body
4 of the Lord Jesus. And it came to pass, as they were in the greatest perplexity concerning this matter, then behold, two men stood by them
5 in refulgent garments: and when they were exceedingly terrified, and inclined their face to the earth, they said unto them, Why seek ye the living among the
6 dead? he is not here; he is risen: remember how he spoke to you, while he was
7 yet in Galilee, saying, That the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his
9 declarations, and returning from the sepulchre, told all these things to the eleven,
10 and to the rest. Now there were Mary Magdalene, and Joanna, and Mary the mother of James, and the other women who were with them, that told these things to the
11 apostles. And their declarations seemed in their view as a mere fancy, and they gave
12 them no credence. Then Peter rising up, ran off to the sepulchre, and leaning forward saw the linen clothes laid separately, and went away wondering in himself what was become of him.
13 And, behold, two of them were going the same day to

a village, distant about sixty furlongs from Jerusalem, called Emmaus. And they
14 were conversing with each other, concerning all those things which had happened. And it came to pass, as they
15 were conversing together, and talking the matter over, even Jesus himself drew near, and walked on with them. But
16 their eyes were under a restraint, that they might not discover him. And he said
17 unto them, What are these discourses that ye interchange among you, as ye are walking, and bear such a face of dejection? Then one of
18 them, named Cleopas, answering said, Art thou the only sojourner at Jerusalem, who hath not known the singular events of those days? And he said to them, Of
19 what sort? and they said to him, Those which relate to Jesus the Nazarean, who was a man, a prophet, mighty in word and deed before God and all the people: and how our chief
20 priests and rulers delivered him up to a sentence of death, and crucified him. But we had entertained hopes
21 that this was the person who should have redeemed Israel: and ah! besides all these things, to-day concludes that third day since these things were done. And in
22 deed, certain women belong-

- ing to us exceedingly amazed us, who were very early at the sepulchre; and not finding his body, came, saying, that they had also seen a vision of angels, who told them that he was alive. And some of those who were with us went to the sepulchre, and found every thing just as the women had said; but him they did not see. And he said unto them, O ye void of understanding, and slow of heart to believe all that the prophets have spoken! Ought not the Messiah to suffer these things, and to enter into his glory? And beginning from Moses and all the prophets, he explained to them in all the scriptures, the things relative to himself. And they drew nigh to the village, whither they were going: and he was proceeding on, as if going farther. And they warmly pressed him, saying, Stay with us: for the evening draws on, and the day declines. And he went in to stay with them. And it came to pass, when he was sitting down at table with them, taking up a loaf, he blessed it, and breaking, distributed it to them. Then their eyes were opened, and they knew him; and he became invisible to them. And they said to each other, Did not our hearts burn within us, as he talked with us on the road, and as he distinctly opened to us the scriptures? And rising up the same hour, they returned to Jerusalem, and found the eleven and those who were with them crowded together, saying, The Lord is risen assuredly, and hath appeared to Simon. Then these recounted what had passed on the road, and how he was known to them by the breaking of the bread.
- While they were relating these things, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you! But terrified and affrighted, they thought they saw a spirit. And he said to them, Why are ye under such agitation of mind? and why do reasonings arise in your hearts? look upon my hands and my feet, that it is my very self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And thus speaking, he exposed to them his hands and his feet. But when they still could not credit it for joy, and marvelled, he said unto them, Have ye here any thing eatable? Then they gave him a part of a broiled fish, and a piece of honey-comb. And receiving it, he did eat in their presence. And said unto them, These are the sayings which I spake unto you, when I was yet with you, that all

things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he thoroughly their understanding, that they should understand the scriptures, and said to them, That thus it is written, and thus must the Messiah suffer, and rise again from the dead the third day: and that repentance and remission of sin should be preached in his name unto all nations, beginning from Jerusalem. And ye are the witnesses of these things. And, behold, I send unto you the promise of my Father: but sit ye down in the city of Jerusalem, until ye shall be endued with power from on high. And he led them without the city as far as Bethany, and lifting up his hands he blessed them. And it came to pass, as he pronounced the benediction upon them, he was parted from them, and taken up into heaven. And they, after paying him their adorations, returned to Jerusalem with vast joy: and were continually in the temple, praising and blessing God. Amen.

THE GOSPEL

ACCORDING TO

J O H N.

CHAP. I.

1 **I**N the beginning was the Word, and the Word was with God, and the
2 Word was God. He was in the beginning with God. All things were made by him;
3 and without him was not one thing made that was made.
4 In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness did not comprehend it.

A man was sent from God, whose name was John. He came for a witness, that he might bear testimony concerning the Light, that all men through him might believe. He was not the Light, but sent that he should bear testimony concerning the

9 Light. He was that true
 Light, which illumines every
 10 world. He was in the world,
 and the world was made by
 him, and the world knew
 11 him not. He came unto his
 peculiar people, and his pec-
 12 liar people did not receive
 him. But as many as did
 receive him, on them he
 bestowed authority to become
 children of God, even on
 13 those who believe on his
 name: who were born, not
 of blood, nor of the will of
 the flesh, nor of the will of
 14 man, but of God. And the
 Word became incarnate, and
 tabernacled with us, (and we
 beheld his glory, the glory
 as of the only begotten of
 the Father,) full of grace and
 truth.

15 John bore witness concern-
 ing him, and cried, saying,
 This is he of whom I said, He
 that is coming after me, is be-
 fore me: because before me
 16 he was. And from his pleni-
 tude we all have received,
 even grace corresponding
 17 with his grace. For the law
 was given by Moses, but the
 grace and the reality came
 18 by Jesus Christ. No man
 hath seen God at any time;
 the only begotten Son, who
 is in the bosom of the Father,
 he hath thoroughly described
 him.

19 And this is the testimony
 of John, when the Jews sent

from Jerusalem priests and
 Levites, that they should
 question him, Who art thou?
 And he confessed, and denied 20
 it not; but acknowledged, I
 am not the Messiah. And 21
 they asked him, What then?
 art thou Elias? and he said,
 I am not. Art thou that
 prophet? and he answered,
 No. Then said they to him, 22
 Who art thou? that we may
 give an answer to those who
 sent us: What description
 givest thou of thyself? He 23
 said, I am a voice of one
 crying in the wilderness,
 Make straight the way for
 the Lord, as said the prophet
 Isaiah. And they who were 24
 sent, were of the Pharisees.
 And they questioned him, 25
 and said to him, Why then
 dost thou baptize, if thou be
 not the Messiah, nor Elias,
 nor that prophet? John an- 26
 swered them, saying, I bap-
 tize with water: but in the
 midst of you hath stood a
 person, whom ye have not
 known; it is he, though 27
 coming after me, who was
 before me, the thong of
 whose sandal I am not worthy
 to untie. These things were 28
 done in Bethabara beyond
 Jordan, where John was bap-
 tizing.

The next day John seeth 29
 Jesus coming to him, and
 saith, Behold the Lamb of
 God, who taketh away the
 sin of the world. This is he 30

of whom I spake, After me
 cometh a man who was be-
 fore me: for before me he
 31 existed. And I knew him
 not: though that he might
 be manifested to Israel, there-
 fore am I come baptising
 32 with water. And John bore
 witness, saying, I saw the
 Spirit descending as a dove
 from heaven, and it rested
 33 upon him. And I did not
 know him: but he that sent
 me baptising with water, he
 said to me, Upon whomso-
 ever thou shalt see the Spirit
 descending as a dove, and
 resting upon him, that is he
 who baptiseth with the Holy
 34 Ghost. And I have seen it,
 and have borne testimony
 that this is the Son of God.
 35 On the morrow John was
 again standing with two of
 36 his disciples; and looking
 upon Jesus as he walked by,
 he saith, Behold the Lamb of
 37 God! And the two disciples
 heard him speak, and they
 38 followed Jesus. Then Jesus
 turned about, and seeing
 them following, saith to
 them, What are ye seeking?
 They said unto him, Rabbi
 (which signifies, when trans-
 lated, Master), where is thy
 39 abode? He saith unto them,
 Come and see. They came
 and saw where he abode, and
 continued with him that
 day: and it was about the
 tenth hour.

heard from John mention of
 Jesus, and had followed him,
 was Andrew, Simon Peter's
 brother. He first finds his 41
 own brother Simon, and
 saith to him, We have found
 the Messiah (which is, being
 translated, the Christ). And 42
 he brought him to Jesus.
 Then Jesus looking on him,
 said, Thou art Simon the
 son of Jonas: thou shalt be
 called Cephas, which, inter-
 preted in Greek, is Petros, a
 Rock.

The next day Jesus resolv- 43
 ed to go into Galilee, and
 he findeth Philip, and saith
 to him, Follow me. Now 44
 Philip was of Bethsaida, the
 city of Andrew and Peter.
 Philip findeth Nathaniel, and 45
 saith to him, We have found
 him whom Moses in the law
 has described, and the pro-
 phets, Jesus the son of Jo-
 seph, who is of Nazareth.
 And Nathaniel said to him, 46
 Can any thing good come
 out of Nazareth? Philip
 saith to him, Come and see.
 Jesus saw Nathaniel coming 47
 to him, and saith of him,
 Behold an Israelite in reality,
 in whom there is no guile!
 Nathaniel saith unto him, 48
 From whence canst thou
 know me? Jesus answered
 and said unto him, Before
 Philip called thee, when thou
 wast under the fig-tree, I saw
 thee. Nathaniel answered 49
 and said to him, Rabbi, thou

40 One of the two, who had

art the Son of God ; thou
 50 art the king of Israel. Jesus
 answered and said unto him,
 Because I said to thee, I saw
 thee under the fig-tree, dost
 thou believe ? thou shalt see
 greater things than these.
 51 And he saith to him, Verily,
 verily, I tell you, From
 henceforth ye shall see hea-
 ven opened, and the angels
 of God ascending and de-
 scending upon the Son of
 man.

CHAP. II.

1 AND on the third day
 there was a marriage in
 Cana of Galilee ; and the
 mother of Jesus was there :
 2 So Jesus also, and his disci-
 ples, were invited to the
 3 marriage. And the wine be-
 ing exhausted, the mother of
 Jesus saith to him, they
 4 have no more wine. Jesus
 saith unto her, What is that
 to me and thee, woman ?
 my hour is not yet come.
 5 His mother saith to the
 waiters, Whatsoever he or-
 6 ders you, do it. Now there
 stood there six large stone
 jars, for the customary puri-
 fying ablution of the Jews,
 containing two or three baths
 7 each. Jesus saith to them,
 Fill these jars with water.
 And they filled them to the
 8 brim. And he said unto
 them, Draw out now, and
 carry to the president of the

table. So they carried it.
 And when the president of 9
 the table had tasted the wa-
 ter become wine, and knew
 not whence it came : (but
 the waiters knew, who drew
 the water ;) the president of
 the table called the bride-
 groom, and saith to him, 10
 Every man at first produces
 the good wine ; and after
 men have drunk plentifully,
 then that which is worse :
 but thou hast kept back the
 good wine until now. This 11
 beginning of miracles Jesus
 wrought in Cana of Galilee,
 and displayed his glory ;
 and his disciples believed on
 him.

After this he went down 12
 to Capernaum, he and his
 mother, and his brethren,
 and his disciples : and he
 continued there not many
 days. And the passover of 13
 the Jews was nigh, and Jesus
 went up to Jerusalem. And 14
 he found in the temple those
 who sold oxen, and sheep,
 and doves, and the money-
 changers seated : and having 15
 made a whip of cords, he
 drove them all out of the
 temple, and the sheep, and
 the oxen ; and scattered the
 money of the exchangers,
 and overturned the tables ;
 and said to those who sold 16
 doves, Take these hence ;
 make not my Father's house
 a house of merchandise.
 Then the disciples remem- 17

bered that it was written?
 "The zeal of thine house
 18 hath eaten me up." The
 Jews then addressed him, and
 said to him, What miracle
 shewest thou, seeing thou
 19 adest thus? Jesus answered
 and said to them, Pull down
 this temple, and in three days
 20 I will rear it up again. Then
 said the Jews, This temple
 has been forty-six years in
 building, and canst thou rear
 21 it up in three days? Now he
 had spoken with reference to
 the temple of his own body.
 22 When therefore he was risen
 from the dead, his disciples
 remembered that he had
 spoken thus unto them; and
 they believed the scriptures,
 and the word which Jesus
 had spoken.
 23 Now while he was at
 Jerusalem at the passover,
 during the feast, many be-
 lieved on his name, when
 they beheld the miracles
 24 which he did. But Jesus
 himself did not trust himself
 to them, because he knew
 25 them all, and because he had
 no need that any man should
 testify respecting man; for
 he knew what was in man.

CHAP. III.

1 NOW there was a man
 of the Pharisees, whose
 name was Nicodemus, a
 2 ruler of the Jews: this man

* Psalm lxi. 9.

came to Jesus in the night,
 and said to him, Rabbi, we
 know that thou art a teacher
 come from God: for no man
 can do these miracles which
 thou dost, unless God be
 with him. Jesus answered 3
 and said to him, Verily,
 verily, I say unto thee, Ex-
 cept a man be born again,
 he cannot see the kingdom of
 God. Nicodemus saith un- 4
 to him, How can a man be
 born when he is old? can he
 enter a second time into his
 mother's womb, and be
 born? Jesus replied, Verily, 5
 verily, I say unto thee, Ex-
 cept a man be born of water
 and the Spirit, he cannot
 enter into the kingdom of
 God. That which is born 6
 of the flesh is flesh; and that
 which is born of the Spirit
 is spirit. Marvel not that I 7
 said unto thee, Ye must be
 born again. The wind blow- 8
 eth where it will, and thou
 hearest the sound of it, but
 knowest not from whence it
 cometh, nor whither it goeth:
 just so is every one who is
 born of the Spirit. Nicode- 9
 mus answered and said unto
 him, How can these things
 be? Jesus answered and said 10
 to him, Art thou a teacher
 of Israel, and knowest not
 these things? Verily, verily, 11
 I tell thee, That what we
 know we speak, and what we
 have seen we affirm; and ye
 receive not our testimony. If 12

I have told you of earthly things, and ye believe not, how will you believe, if I tell you of heavenly things ?
 13 Though no man hath ascended into heaven, except he that descended from heaven, that Son of man the I AM in
 14 heaven. And as Moses lifted up the serpent in the wilderness, in like manner must the Son of man be lifted up :
 15 that every one who believeth on him may not perish, but
 16 have life eternal. For God so loved the world, that he gave his only begotten Son, that every one who believeth in him should not perish, but
 17 have life eternal. For God sent not his Son into the world to condemn the world, but that the world by him
 18 might be saved. He that believeth on him is not condemned : but he that believeth not is already under condemnation, because he hath not believed on the name of the only begotten Son of
 19 God. Now this is the condemnation, that the light is come into the world, and men loved the darkness rather than the light, because
 20 their deeds were evil. For every one whose practices are foul hateth the light, and cometh not to the light, that his actions may not be
 21 brought to conviction. But he who practises the truth, cometh to the light, that his

actions may be evident, as being done for God.

After these things Jesus 21 and his disciples went into the land of Judea ; and there he abode with them, and baptised. Now John also 23 was baptising at Enon, near to Salem, for there were many streams of water there : and they came, and were baptised. For as yet John 24 was not cast into prison.

Then a dispute arose be- 25 tween the disciples of John and the Jews with regard to purification. And they came 26 to John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, lo ! this man baptiseth, and all men come to him. John answered and said, A man cannot assume any thing, except it be given him from heaven. Ye yourselves bear me wit- 28 ness, that I said, I am not the Messiah, but that I am sent before him. It is the bride- 29 groom, who possesses the bride : and the friend of the bridegroom, standing by and hearing him, rejoiceth exceedingly at the bridegroom's voice : this my joy therefore is fulfilled. He must grow 30 great, but I diminutive. He 31 that cometh from above is above all : he whose origin is from earth is of the earth, and speaketh of the earth : he who cometh from heaven

32 is above all. And what he hath seen and heard, that he testifieth; though no man receiveth his testimony. He that receiveth his testimony hath avouched that God is true. For he whom God hath sent speaketh the words of God: for God hath not given the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath life eternal: and he that believeth not on the Son shall not see life: but the wrath of God abideth upon him.

CHAP. IV.

1 AS soon then as the Lord knew that the Pharisees had heard that Jesus made and baptised more disciples than John (though Jesus himself did not baptise, but his disciples), he left Judea, and went again into Galilee. Now he must necessarily pass through Samaria. Then he cometh to a city of Samaria, called Sichar, near the spot of ground which Jacob gave to his son Joseph. And Jacob's well was there. Therefore Jesus, weary with his journey, e'en sat himself down on the well: it was about the sixth hour. A woman of Samaria comes to draw water: Jesus saith to

her, Give me to drink. (For 8 his disciples were gone into the city to buy provisions.) The Samaritan woman there- 9 fore saith to him, How canst thou, a Jew, ask of me, who am a Samaritan woman, to drink? for Jews avoid all intercourse with Samaritans. Jesus answered and said to 10 her, If thou hadst known the gift of God, and who he is that speaketh to thee, thou wouldest have requested him, and he would have given thee life-giving water. The wo- 11 man saith unto him, Thou hast no bucket, and the well is deep: whence then canst thou have this water that giveth life? Art thou greater 12 than our father Jacob, who gave us the well, and drank of it himself, and his children, and his cattle? Jesus 13 answered and said unto her, Every one who drinketh of this water shall thirst again: but whosoever shall drink of 14 the water which I shall give him, he shall no more thirst to eternity; but the water which I will give him, shall be in him a fountain of water springing up to life eternal. The woman saith to 15 him, Sir, give me this water, that I may no more thirst, nor come hither to draw. Jesus saith to her, Go, call 16 thy husband, and come hither. The woman answered and said, I have no hus- 17

- band. Jesus saith to her, Thou hast spoken right, that
 18 thou hast no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in this
 19 thou hast spoken true. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye affirm, That the place where we ought to worship is at Jerusalem. Jesus saith to her,
 21 Woman, believe me, that the hour approaches, when ye shall worship the Father neither in this mountain, nor
 22 at Jerusalem. Ye worship ye know not what: we worship what we do know: for salvation cometh from the
 23 Jews. But the hour is coming, yea, is now come, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such worshippers
 24 of him. God is a Spirit: and they who worship him, must worship him in spirit and in truth. The woman
 25 saith, I know that Messiah is coming (who is called Christ): when he cometh, he will inform us of all things.
 26 Jesus saith unto her, I that am speaking to thee am he.
 27 And upon this came his disciples, and wondered that he talked with the woman: yet no one said, What art thou seeking? or, Why art thou talking with her?
 Then the woman left her
 28 pitcher, and went into the city, and said to the men, Come with me; behold a
 29 man, who told me all things that I ever did: is not this the Messiah? Then they went
 30 out of the city, and came unto him.
 In the mean time his disciples
 31 invited him, saying, Rabbi, eat. But he said to
 32 them, I have meat to eat that ye know not of. Then said
 33 his disciples to each other, Hath any person brought him ought to eat? Jesus saith unto
 34 them, My meat is to do the will of him that sent me, and to finish his work. Do
 35 ye not say, That yet there are four months, and then the harvest cometh? behold, I tell you, lift up your eyes, and look upon the fields; for they are now white for harvest. And he that reapeth
 36 receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. For herein is the
 37 saying true, That one soweth and another reapeth. I have
 38 sent you to reap that on which ye have bestowed no labour: others have laboured, and ye have entered into their labour.
 Now many of the Samari-
 39 tans of that city believed on

him, on the report of the woman, who said, That he told me all things I ever had
 40 done. So on this the Samaritans came to him, and besought him to abide with them: and he tarried there
 41 two days. And many more believed because of his own
 42 word; and said to the woman, Now we believe, not merely on account of thy relation: for we ourselves have heard, and know that this is of a certainty the Saviour of the world, the Messiah.

43 Then after two days he departed thence, and went
 44 into Galilee. For Jesus himself testified, that a prophet hath no honour in his own
 45 country. When therefore he was come into Galilee, the Galileans welcomed him, having seen all the things which he did at the feast: for they also had gone to the
 46 feast. Then came Jesus again to Cana of Galilee, where he had made the water wine. And there was a certain attendant on the king, whose son was sick at Capernaum.
 47 This person having heard that Jesus was come out of Judea into Galilee, went to him, that he might come down, and cure his son: for he was at the
 48 point of death. Then said Jesus unto him, Unless ye see miracles and wonders,
 49 ye will not believe. The courtier said to him, Sir,

come down before my child is dead. Jesus saith to him, 50
 Go home; thy son liveth. And the man believed the word which Jesus had spoken, and went home. And as he 51
 was now going down home, his servants met him, and told him, saying, Thy son is recovered! Then inquired 52
 he of them the hour at which he began to amend? and they told him, It was yesterday, at the seventh hour, when the fever left him. Then the father knew that it 53
 was the very hour when Jesus said, Thy son liveth: and himself believed, and his whole family. This is again 54
 a second miracle which Jesus did, when he came from Judea into Galilee.

CHAP. V.

AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem near the sheep-market a pool, called in the Hebrew tongue Bethesda, having five
 2 porticos. In these lay a vast
 3 multitude of infirm persons, blind, lame, withered, waiting the motion of the water. For occasionally an angel de- 4
 scended into the pool, and put the water into commotion: he therefore who first stepped in after the commotion of the water became

well, under whatever complaint he had laboured. And there was a certain man there, who had a complaint of thirty years standing. Jesus seeing him laid there, and knowing that he had been so for a long while, saith to him, Wilt thou be made sound? The infirm man answered him, Sir, I have no man, when the water is disturbed, to cast me into the pool: but when I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed, and walk. And instantly the man was made whole, and took up his bed, and walked away: and that day was the sabbath. The Jews therefore said to him that was cured, It is the sabbath: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same person said to me, Take up thy bed, and walk. Then they asked him, Who is the man that said to thee, Take up thy bed, and walk? Now he that was cured knew not who he was: for Jesus had slipped away, a crowd being on the spot.

After these things Jesus findeth him in the temple, and said unto him, Take care; thou art made whole: sin no more, lest something worse befall thee. The man went, and informed the Jews, that it

was Jesus who had made him whole. And therefore did the Jews persecute Jesus, and sought to kill him, because he had done these things on the sabbath-day.

Then Jesus answered them, My Father worketh hitherto, and I work. Therefore sought they the more to kill him, because he had not only broken the sabbath, but called God his own Father, setting himself on an equality with God. Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing by himself, except what he hath seen the Father do: for whatsoever things he doeth, the same and in the same manner doth the Son. For the Father loveth the Son, and sheweth him all things which he himself doeth: and greater works than these will he shew him, that ye may wonder. For as the Father raiseth the dead, and quickeneth them; so also doth the Son quicken whom he pleases. For the Father never judgeth any man, but hath committed all judgment to the Son: in order that all may honour the Son, just as they honour the Father. He that honoureth not the Son, doth not honour the Father who sent him. Verily, verily, I say unto you, That he that heareth my word, and be-

lieveth on him that sent me,
 hath everlasting life, and
 shall not come into judg-
 ment; but is passed from
 25 death into life. Verily, ve-
 rily, I say unto you, The
 hour is coming, yea, it is
 now, when the dead shall
 hear the voice of the Son of
 God: and they that hear
 26 shall live. For as the Father
 hath life in himself; so hath
 he given to the Son also to
 27 have life in himself; and
 hath given him authority al-
 so to execute judgment, be-
 cause he is the Son of man.
 28 Marvel not at this: for the
 hour is coming, in which all
 who are in the graves shall
 29 hear his voice, and they shall
 come forth; they who have
 done good actions to the re-
 surrection of life; and they
 who have been guilty of foul
 practices, to the resurrection
 30 of damnation. I am not
 able to perform any thing by
 myself: as I hear, I judge:
 and my judgment is just; for
 I seek not my own will, but
 the will of my Father who
 31 sent me. If I bear witness
 of myself, my witness is not
 32 true. There is another who
 beareth witness of me, and I
 know that his witness is true
 which he witnesseth concern-
 33 ing me. Ye sent to John,
 and he bore testimony to the
 34 truth. But I receive not
 testimony from man: but I
 speak these things, that ye

may believe. He was a lamp 35
 glowing and luminous: and
 ye were pleased for a time to
 exult in his light. But I 36
 have a testimony greater than
 that of John: for the works
 which the Father hath given
 me that I should fulfil them,
 these very works which I am
 doing, they bear witness of
 me, that the Father hath sent
 me. And the Father who 37
 sent me, himself hath borne
 witness concerning me. Ye
 have neither at any time
 heard his voice, nor seen his
 form. And ye have not his 38
 word abiding in you: for
 whom he hath sent, him ye
 believe not. Search the scrip- 39
 tures; for ye suppose in them
 ye have eternal life: and
 these are they which testify
 of me. And ye will not 40
 come to me, that ye might
 have life. I receive not glo- 41
 ry from men. But I know 42
 you, that ye have not the
 love of God in you. I have 43
 come in my Father's name,
 and ye receive me not: if
 another come in his own
 name, him ye will receive.
 How can ye believe, who re- 44
 ceiving honour one from
 another, seek not the honour
 which cometh from God
 alone? Do not suppose that 45
 I shall accuse you to my Fa-
 ther: there is one who is ac-
 cusing you, even Moses, on
 whom ye place your hope.
 For if ye believed Moses, ye 46

would have believed me: for
 47 of me did he write. But if
 ye believe not his writings,
 how will ye believe my
 words?

CHAP. VI.

1 AFTER these things Jesus
 went beyond the sea of
 Galilee, that is of Tiberias.
 2 And a vast multitude follow-
 ed him, because they saw the
 miracles which he performed
 on those who were diseased.
 3 Then Jesus went up into a
 mountain, and there he sat
 4 down with his disciples. And
 the passover, a feast of the
 5 Jews, was nigh. Then Jesus
 lifting up his eyes, and seeing
 that a vast concourse of peo-
 ple was come to him, said to
 Philip, Whence shall we buy
 loaves, that these may eat?
 6 And this he said to try him:
 for himself knew what he
 7 would do. Philip answered
 him, Two hundred denarii
 spent in bread would not
 procure a sufficiency for
 them, that every one of them
 8 might have a morsel. One
 of his disciples saith to him,
 (Andrew, Simon Peter's bro-
 9 ther,) There is a little lad
 here, who hath five barley-
 loaves, and two small fishes:
 but these, what are they
 10 among so many? Then said
 Jesus, Make the men sit
 down. For there was plenty
 of grass on the spot. There

fore the men sat down, in
 number about five thousand.
 And Jesus took the loaves; 11
 and giving thanks, gave to
 the disciples, and the disci-
 ples to those who were sat
 down; and in the same man-
 ner of the fishes, as much as
 they chose. And when they 12
 had made a hearty meal, he
 saith to his disciples, Gather
 up the broken bits which are
 left, that not a morsel be
 wasted; Then they collected 13
 them, and filled twelve bas-
 kets with fragments out of
 the five barley-loaves, which
 were more than enough for
 those who had eaten. When 14
 therefore the men saw the
 miracle which Jesus had
 done, they said, This is of a
 certainty that prophet which
 is to come into the world.
 Then Jesus, knowing their 15
 intention to come and to
 seize him by force, in order
 to make him king, retired
 again into the mountain by
 himself alone.

So when evening was now 16
 come, his disciples went
 down to the sea-side, and em- 17
 barking on a vessel were
 coming across the sea to Ca-
 pernaum. And it was now
 dark, and Jesus was not come
 to them. And the sea was 18
 greatly agitated by a tem-
 pestuous wind that blew.
 Having rowed therefore 19
 about five and twenty or
 thirty furlongs, they saw Je-

fus walking on the sea, and
 coming near the vessel, and
 20 they were affrighted. But
 he saith to them, It is I; be
 21 not afraid. Then they de-
 sired to take him into the
 vessel: and instantly the
 vessel was at the land whither
 they were going.

22 The next day the multi-
 tude who stayed on the other
 side of the sea, when they
 saw that there was no little
 vessel there, except the one
 into which his disciples went,
 and that Jesus went not with
 his disciples in the vessel, but
 that his disciples went away
 23 alone; (but now little vessels
 had come from Tiberias near
 to the spot where they had
 eaten bread, after the Lord
 24 had given thanks;) then
 when the multitude saw that
 Jesus was not there, nor his
 disciples, they also went into
 the vessels, and came to Ca-
 pernaum, in search of Jesus.
 25 And when they found him
 on the other side the sea, they
 said to him, Rabbi, when
 26 camest thou hither? Jesus
 replied to them and said, Ye
 seek me, not because ye have
 seen the miracles, but because
 ye did eat of the loaves, and
 27 were filled. Labour not for
 the meat which is perishable,
 but for that meat which en-
 dureth unto life eternal,
 which the Son of man will
 give you: for him hath
 the Father sealed, even God.

Then said they unto him, 28
 What shall we do, that we
 may work the works of God?
 Jesus answered and said unto 29
 them, This is the work of
 God, that ye should believe
 on him whom he hath sent.
 Then said they to him, What 30
 miracle therefore dost thou,
 that we may see and believe
 thee? what dost thou work?
 Our fathers did eat manna 31
 in the wilderness; as it is
 written*, "He gave them
 "bread from heaven to eat."
 Then said Jesus unto them, 32
 Verily, verily, I tell you, It
 was not Moses who gave you
 the bread from heaven; but
 my Father giveth you the real
 bread from heaven. For he 33
 that cometh down from hea-
 ven, and giveth life to the
 world, is the bread of God.
 Then said they unto him, 34
 Lord, evermore give us this
 bread. Then said Jesus to 35
 them, I am the bread of life:
 he that cometh to me shall
 never hunger; and he that
 believeth on me shall never
 thirst more. But I have told 36
 you, That though ye have
 seen me, yet ye have not
 believed. Every individual 37
 which the Father giveth me
 will come to me; and him
 that cometh to me I will in
 nowise cast out. For I came 38
 down from heaven, not with
 a view to do my own will,
 but the will of him that sent

* Psalm lxxviii. 24.

- 39 me. Now this is the will of the Father who sent me, That every thing which he hath given me I should not be deprived of it, but raise it up
40 at the last day. And this is the will of him that sent me, That every one who seeth the Son, and believeth on him, should have life eternal: and I will raise him up at the last day.
- 41 Then the Jews murmured against him, because he said, I am the bread which came
42 down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how then saith this man, That I came down from
43 heaven? Jesus answered and said to them, Murmur not
44 among yourselves. No man can come to me, except the Father who hath sent me draw him: and I will raise
45 him up at the last day. It is written in the prophets, And "they shall all be taught
" of God *." Every one therefore who heareth from the Father, and learneth,
46 cometh to me, Not that any man hath seen the Father, except he that is with God,
47 he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath
48 everlasting life. I am the
49 bread of life. Your fathers did eat manna in the wilderness, and they are dead. This
50 is the bread which cometh down from heaven, that any person may eat of it, and never die. I am the bread
51 that giveth life, which came down from heaven: if any person eat of this bread, he shall live to eternity; and the bread indeed which I shall give is my flesh, which I will give for the life of the world.
- Then the Jews contended
52 with each other, saying, How can this man give us his flesh to eat? Jesus there-
53 fore said to them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves. He that eateth
54 my flesh, and drinketh my blood, hath life eternal: and I will raise him up at the last day. For my flesh truly is
55 meat, and my blood truly is drink. He that eateth my
56 flesh, and drinketh my blood, abideth in me, and I in him. As the life-giving Father hath
57 sent me, and I live by the Father; so he that eateth me, the same shall live by me. This is the bread which
58 came down from heaven, not as the manna your fathers did eat, and died: he that eateth this bread shall live to
eternity.
- These things he spake in
59 the synagogue, as he taught

60 in Capernaum. Many therefore of his disciples, who heard him, said, Difficult is this discourse, who is able to fathom it? Then Jesus, conscious in himself that his disciples murmured concerning this discourse, said unto them, Doth this stumble you? 62 What then if ye see the Son of man ascending where he was formerly? The Spirit is the life-giving power; the flesh contributeth nothing: the declarations which I make to you, they are spirit, 64 and they are life. But there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who the person was that should betray him. And he said, Therefore have I informed you, That no man can come to me, except it be given him of my Father. 66 From that *discourse* many of his disciples went away back, and no more followed him about. Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered him, Lord, unto whom shall we go from thee? thou hast the words of eternal life. And we have believed and known that thou art the Messiah, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? Now he

spake of Judas Iscariot, the son of Simon: for this man was ready to betray him, though he was one of the twelve.

CHAP. VII.

AND Jesus after these things travelled about in Galilee: for he would not go about in Judea, because the Jews sought to kill him. And a feast of the Jews was nigh, the feast of tabernacles. Then said his disciples to him, Depart hence, and go into Judea, that thy disciples also may see thy works which thou doest. For no man doeth any thing in secret, yet seeketh himself to appear publicly: if thou doest these things, exhibit thyself to the world. For even his own brethren did not believe on him. Jesus therefore saith to them, My proper time is not yet come: but your time is always ready. The world cannot hate you, but me it hateth, because I testify of it, that its deeds are evil. Go ye up to this feast: for I am not yet going up to this feast, because my fixed time is not yet arrived. Thus speaking to them then, he continued in Galilee. But as soon as his disciples were gone up, then went he also himself up to the feast: not in public, but as in concealment.

11 The Jews then sought for him at the feast, and said,
 12 Where is he? And there was a great murmur concerning him among the multitude: some said, Surely he is a good man: others said, No; he only deceiveth the
 13 people. Yet no person spake openly of him for fear of the Jews,
 14 But now at the middle of the feast Jesus went up into
 15 the temple, and taught. And the Jews marvelled, saying, How knoweth this man the scriptures, not being a
 16 scholar? Jesus answered them and said, My doctrine is not mine, but his that sent
 17 me. If any man will do his will, he shall know respecting the doctrine, whether it is of
 18 God, or whether I speak from myself. He that speaketh from himself, seeks his own individual honour: but he that seeketh the glory of him that sent him, he is true, and iniquity in him there is
 19 none. Hath not Moses given you the law, yet none of you practises the law? Why do
 20 ye seek to kill me? The multitude answered and said, Thou hast a devil: who is
 21 seeking to kill thee? Jesus answered and said unto them, I have performed one work, and ye all marvel. Because
 22 Moses ordered you circumcision; (not that it comes from Moses, but from our

ancestors;) so ye circumcise a man on the sabbath-day. If a man receive circumci- 23
 sion on the sabbath-day, that the law of Moses should not be violated; are ye incensed against me, because I have made a man whole on the sabbath-day? Judge not by 24
 appearance, but judge righteous judgment. Then said 25
 some of the people of Jerusalem, Is not this the man whom they are seeking to kill? And, lo! he speaketh 26
 openly, and they say not a word to him. Do the rulers certainly know that this man is really the Messiah? But 27
 we know this man whence he is: but when the Messiah cometh, no man knoweth whence he is. Then spake 28
 Jesus aloud as he was teaching in the temple, and said, Ye both know me, and ye know from whence I am: and I came not of myself, but he that sent me is true, whom ye know not. But I know 29
 him: for I am from him, and he hath sent me.

Then they sought to apprehend him: but no man laid hands on him, because his hour was not yet come. But many of the multitude 31
 believed on him, and said, When the Messiah cometh, will he do greater miracles than those which this man doth? The Pharisees heard 32
 the people muttering these

- things respecting him, and the Pharisees and chief priests sent officers to apprehend him.
- 33 Then said Jesus unto them, A little while longer I am with you, and I am going
- 34 to him that sent me. Ye shall seek me, and shall not find me: and where I am,
- 35 ye cannot come. Then said the Jews among themselves, Whither will this man go, that we shall not find him? will he go to the dispersed among the Grecians, and
- 36 teach the Greeks? What is this saying which he hath spoken, Ye shall seek me, and shall not find me: and where I am, ye cannot come?
- 37 Now on the last day, the great day of the feast, Jesus stood up and spake aloud, saying, If any man thirst, let him come unto me and drink.
- 38 He that believeth on me, as the scripture hath said, from his belly shall rivers flow of living water. (Now he spake this in reference to the Spirit, which they who believe on him should afterwards receive: for as yet the Holy Ghost was not given; because Jesus was not yet glorified.)
- 39 Many then of the multitude, when they heard this declaration, said, This man is certainly a prophet. Others said, He is the Messiah. But others said, No: for cometh the Messiah out of Galilee?
- 40 Many then of the multitude, when they heard this declaration, said, This man is certainly a prophet. Others said, He is the Messiah. But others said, No: for cometh the Messiah out of Galilee?
- 41 Many then of the multitude, when they heard this declaration, said, This man is certainly a prophet. Others said, He is the Messiah. But others said, No: for cometh the Messiah out of Galilee?
- 42 Doth not the scripture say, That the Messiah cometh of the seed of David, and from the town of Bethlehem, whence David originally was? There was a division therefore among the multitude on account of him. Now some of them were desirous to apprehend him; but no one laid hands upon him. Then came the officers to the chief priests and Pharisees; and they said to them, Why have ye not brought him? The officers answered, Never did man before speak in such a manner as this man. The Pharisees then replied to them, Are ye also deluded? Hath any one of the rulers or of the Pharisees believed on him? But this rabble, which knoweth not the law, is accursed. Nicodemus saith unto them, (the same person who came to him by night, being one of their body,) Doth our law condemn a man, without first hearing his defence, and knowing what he hath done? They answered and said to him, Art thou not from Galilee too? Search and see: for a prophet, out of Galilee, never was raised up. So each went to his own home.

CHAP. VIII.

THEN Jesus went to the mount of Olives. But early in the morning he came

again to the temple, and all the people came to him; and sitting down he taught them.

3 Then the scribes and Pharisees brought to him a woman caught in adultery; and placing her in the midst,

4 they say unto him, Master, this woman was caught in adultery, in the very act.

5 Now Moses in the law commanded, that such women should be stoned: therefore

6 what sayest thou? But this they said, trying to entrap him, that they might have ground of accusation against him. But Jesus stooping

7 down, with his finger wrote on the ground. Now when they continued questioning

him, raising himself up, he said to them, Let the person who is sinless among you,

8 first cast a stone at her. And again stooping down, he

9 wrote on the ground. But when they heard him, and felt the conviction of their conscience, they slunk away one by one, beginning from the elders to the last: so Jesus was left alone, with the woman standing in the midst.

10 Then Jesus raising himself up, and seeing no person but the woman, said unto her, Woman, where are these thine

11 accusers? hath no man condemned thee? She said, No man, Lord. Then said Jesus unto her, Neither do I condemn thee: go, and sin no more.

Then spake Jesus again to 12 them, saying, I am the light

of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees 13

said to him, Thou bearest witness of thyself; thy witness is not true. Jesus an- 14

swered and said to them, Though I do bear witness of myself, my witness is true:

for I know whence I came, and whither I am going; but ye know not whence I come,

nor whither I am going. Ye 15 judge after the flesh; I judge

no man. But though I should 16 judge, my judgment is true:

for I am not alone, but I and the Father who sent me. Now 17

even in your law it is written, that the testimony of two

men is true. I am a witness 18 for myself, and the Father

who sent me beareth witness of me. Then said they to 19

him, Where is thy father? Jesus answered, Ye neither

know me, nor my Father: if ye had known me, ye would have known my Fa-

ther also. These words spake 20 Jesus in the treasury, as he

taught in the temple: and no person apprehended him; for his hour was not yet come.

Then spake Jesus again to 21

them, I am going away, and ye shall seek me, and shall die

in your sin: whither I am

going ye cannot come. The 22

- Jews said therefore, Will he kill himself? because he said, Whither I go, ye cannot come. And he said to them, Ye are from those beneath; I am from those above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM, ye shall die in your sins. They said therefore to him, Who art thou? And Jesus said to them, Assuredly the same as I am telling you. I have many things to speak and to decide concerning you: but he that sent me is true; and the things which I have heard from him I speak to the world. They knew not that he spake to them of the Father.
- Then said Jesus to them, When ye shall have lifted up on high the Son of man, then shall ye know that I AM, and of myself have I done nothing; but as the Father hath instructed me, so I speak. And he that sent me is with me: the Father hath not left me alone; because I always do the things acceptable to him. As he spake these words, many believed on him.
- Then said Jesus to those Jews who believed on him, If ye abide in my word, assuredly ye are my disciples; and ye shall know the truth, and the truth shall make you free. They answered him, We are Abraham's seed, and never were in bondage to any man: how sayest thou, That we shall be made free? Jesus answered them, Verily, verily, I say unto you, That every one who committeth sin is the slave of sin. But the slave abideth not in the family for ever: but the son abideth for ever. If the Son therefore make you free, ye will be truly free. I know that ye are Abraham's seed; yet ye seek to kill me, because my word has no place in you. I speak what I have seen with my Father: and ye do therefore what ye have seen with your father. They answered and said unto him, Our Father is Abraham. Jesus saith unto them, If ye were the children of Abraham, ye would have done the works of Abraham. But now ye seek to kill me, a man who hath told you the truth, which I have heard from God. Abraham did not so. Ye do the works of your father. They said unto him, We are not born of whoredom; we have one Father, even God. Then said Jesus unto them, If God was your Father, ye would have loved me: for I came out from God; and I am coming; neither indeed came I of myself, but he

43 hath sent me. Wherefore do ye not understand my speech? because ye cannot
 44 hear my word. Ye are of your father the devil, and the lusts of your father ye will practise. He was a murderer from the beginning, and stood not fast in the truth, because truth was not in him. When he speaketh a lie, he speaketh what is peculiarly his own: for he is a liar, and the father of it.
 45 But because I tell you the truth, ye believe me not.
 46 Which of you can convict me of sin? Now if I speak the truth, why do ye not believe me? He that is of God heareth the words of God: ye therefore do not hear him, because ye are not of God.
 48 Then answered the Jews, and said to him, Do we not rightly affirm, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye dishonour me. But I seek not my own glory: there is one that seeketh and judgeth.
 51 Verily, verily, I say unto you, If any man observe my saying, he shall never see
 52 death to all eternity. Then said the Jews to him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man observe my word, he shall never taste

of death to eternity. Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?

Jesus answered, If I assume glory to myself, my glory is nothing: it is the Father who glorifies me; of whom ye say, that he is your God: yet have ye not known him; but I know him: and if I should say, that I know him not, I should be like you, a liar: but I know him, and observe his word. Your father Abraham exulted for joy that he should see this day of mine: and saw it, and rejoiced. Then said the Jews unto him, Thou hast not yet reached the age of fifty, and hast thou seen Abraham? Jesus said unto them, Before Abraham had a being, I AM. Then took they up stones to hurl at him: but Jesus was hid, and went out of the temple, passing through the midst of them, and so went away.

CHAP. IX.

AND as he passed along, he saw a man blind from his birth. And his disciples inquired of him, saying, Rabbi, who was in fault, this man or his parents, that he was born blind? Jesus answered, Neither hath this man been in fault, nor his parents; but it is in order to

- make manifest the works of
 4 God in him. I must work
 the works of him that sent
 me, while it is day: the
 night is coming, when no
 5 man can work. As long as
 I am in the world, I am the
 6 light of the world. So speak-
 ing, he spat on the ground,
 and made mud with the spit-
 tle, and anointed with the
 mud the eyes of the blind
 7 man; and said to him, Go,
 wash in the pool of Siloam,
 (which signifies, Sent.) Then
 he went and washed, and
 came seeing.
- 8 The neighbours therefore,
 and they who saw him for-
 merly, that he was blind,
 said, Is not this the man who
 was sitting and begging?
 9 Some said, That this is he:
 but others, That he is like
 him: he himself said, I am
 10 he. Then said they to him,
 How were thine eyes opened?
 11 he answered and said, A man
 called Jesus made mud, and
 anointed my eyes, and said
 to me, Go to the pool of
 Siloam, and wash: then I
 went, and washing received
 12 sight. They said to him,
 Where is he? He replied,
 I know not.
- 13 They brought him to the
 Pharisees, who had before
 14 been blind. (Now it was
 the sabbath-day when Jesus
 made the mud, and opened
 15 his eyes.) The Pharisees
 therefore questioned him
 again, How he had received
 sight? And he told them,
 He put mud upon my eyes,
 and I washed, and do see.
 Then said certain of the 16
 Pharisees, This man is not
 from God, because he ob-
 serveth not the sabbath.
 Others said, How is it possi-
 ble for a wicked man to do
 such miracles? And there
 was a division among them.
 They say to the blind man 17
 again, What sayest thou of
 him? that he opened thine
 eyes? Then he replied, That
 he is a prophet.
- Then the Jews did not be- 18
 lieve that he had been blind,
 and received sight, until that
 they had called the parents
 of him who had received
 sight. And they questioned 19
 them, saying, Is this your
 son, of whom ye say, that
 he was born blind? how then
 doth he now see? His pa- 20
 rents answered them and said,
 We know that this is our son,
 and that he was born blind:
 but how he now seeth, we know 21
 not; or who hath opened his
 eyes; we know not: he is of
 age; ask him: he himself
 will tell you about it. So 22
 spake his parents, because
 they were afraid of the Jews:
 for the Jews had already
 come to a resolution, that if
 any person acknowledged
 him Messiah, he should be
 excluded the synagogue.
 Therefore said his parents, 23

- He is of age ; ask him.
- 24 The second time therefore they called the man who had been blind, and said unto him, Give the glory to God : we know that this man is a
- 25 sinner. Then answered he and said, Whether this man be a sinner, I know not : one thing I do know, that, whereas I was blind, now I see.
- 26 Then said they to him again, What did he to thee ? how
- 27 opened he thine eyes ? He answered them, I have already told you, and ye did not hearken : why do ye wish to hear it again ? will ye also
- 28 become his disciples ? Then they reviled him, and said, Thou art his disciple, but we are the disciples of Moses.
- 29 We know that God spake to Moses : but we know nothing of this man, whence he is.
- 30 The man replied, and said to them, Now herein is something very surprising, that you know not whence he is, though he hath opened my
- 31 eyes. Now we know that God doth not hearken to sinners : but if any man be a devout worshipper, and doeth his will, him he
- 32 heareth. From the creation of the world hath it never been heard, that any man opened the eyes of one born blind. If this man were not from God, he could not do
- 33 any thing. They answered and said unto him, Thou
- wast wholly born in sins, and dost thou teach us ? And they cast him out. Jesus 35 heard that they had cast him out ; and finding him, said to him, Believest thou in the Son of God ? The man an- 36 swered and said, Who is he, Sir, that I might believe on him ? Then said Jesus to 37 him, Thou hast even seen him, and he that is now talking with thee is the very person. Then he said, Lord, 38 I believe : and worshipped him.
- And Jesus said, For judg- 39 ment I am come into this world, that they who see not may see ; and they who see become blind. And some of 40 the Pharisees who were with him heard these things, and said to him, Are we blind also ? Jesus said to them, If 41 ye were blind, ye should not have had sin : but now ye say, We see ; therefore your sin is permanent.

CHAP. X.

VERILY, verily, I say un- 1
to you, He that entereth
not by the door into the
sheep-fold, but getteth in
some other way, that person
is a thief and a robber. He 2
that entereth by the door is
the shepherd of the sheep.
To him the porter openeth ; 3
and the sheep hear his voice :
and he calleth his own pecu-

liar sheep by name, and lead-
 4 eth them forth. And when
 he bringeth out his own
 sheep, he goeth before them,
 and the sheep follow him :
 because they know his voice.

5 And a stranger will they not
 follow, but will fly from
 him : for they know not the
 6 voice of strangers. This pa-
 rable spake Jesus unto them :
 but they knew nothing of
 the things which he spake to
 them.

7 Therefore Jesus said unto
 them again, Verily, verily,
 I say unto you, that I am the
 8 door of the sheep. All, as
 many as have gone before
 me, are thieves and robbers :
 but the sheep hearkened not

9 to them. I am the door : by
 me if any man enter in, he
 shall be saved ; and shall go
 in and out, and find pasture.

10 The thief cometh not but to
 steal, and to kill, and to de-
 stroy : I am come that they
 may have life, and that they
 may have it more abundantly.

11 I am the good shepherd : the
 good shepherd layeth down

12 his life for the sheep. But
 the hireling, and he that is
 not the shepherd, whose own
 property the sheep are not,
 seeth the wolf coming, and
 leaveth the sheep, and fleeth ;
 and the wolf seizeth upon
 them, and disperfeth the

13 sheep. Now the hireling
 fleeth, because he is an hire-
 ling, and careth not for the

sheep. I am the good shep- 14
 herd, and know my own
sheep, and am known of my
 own. As the Father know- 15
 eth me, so know I the Fa-
 ther : and I lay down my
 life for the sheep. And 16
 other sheep I have, which
 are not of this fold : these
 also I must bring, and they
 shall hear my voice ; and
 there shall be one fold, one
 shepherd. Therefore doth 17
 the Father love me, because
 I lay down my life, that I
 may take it again. No man 18
 taketh it from me, but I lay
 it down of myself. I have
 power to lay it down, and I
 have power to take it again.
 This commandment I have
 received from my Father.

There was therefore a di- 19
 vision again among the Jews,
 on account of these sayings.
 Then many of them said, He 20
 hath a devil, and is mad ;
 why hearken to him ? Others 21
 said, These are not the dis-
 courses of a demoniac. Can
 a devil open the eyes of the
 blind ?

Then was the feast of dedi- 22
 cation at Jerusalem, and it
 was winter. And Jesus was 23
 walking in the temple, in
 Solomon's portico. Then 24
 the Jews came about him,
 and said to him, How long
 dost thou keep our soul in
 suspense ? If thou art the
 Messiah, tell us plainly. Je- 25
 sus answered them, I told

you, and ye believed not: the works which I do in the name of my Father, they
 26 bear witness of me. But ye believe not, for ye are not of
 27 my sheep, as I told you. My sheep hear my voice, and I
 28 know them, and they follow me: and I give unto them
 everlasting life; and they shall never perish to eternity,
 29 and no person shall pluck them out of my hand. My
 Father, who gave them to me, is greater than all; and
 30 no one shall pluck them out of my Father's hand. I and
 my Father are one.
 31 Then the Jews again brought stones, in order to
 32 stone him. Jesus said unto them, Many good works have
 I shewed you from my Father; for which work of
 these are ye going to stone
 33 me? The Jews answered him, For a good work we
 do not stone thee; but for blasphemy; and that thou,
 34 being merely a man, makest thyself God. Jesus answered
 them, Is it not written in your law, "I said ye are
 35 gods?" If he called those gods, unto whom the
 word of God came, and the scripture cannot be broken;
 36 do ye say of him, whom the Father hath sanctified, and
 sent into the world, Thou blasphemest; because I said,
 37 I am the Son of God? If I

do not the works of my Father, believe me not. But 38
 if I do, though ye believe not me, believe the works:
 that ye may know, and believe, that the Father is in
 me, and I in him. Then 39
 sought they again to apprehend him: and he departed
 out of their reach, and went 40
 again beyond Jordan, unto the place where John at first
 baptised; and there he abode. And many came to him; and 41
 said, That John indeed performed no miracle: but all
 things whatsoever John spake of this man were true. And 42
 many believed on him there.

CHAP. XI.

NOW there was a sick 1
 man, Lazarus, of Bethany, the village of Mary
 and her sister Martha. (It 2
 was the Mary who had anointed the Lord with the
 balm, and wiped his feet with her hair, whose brother
 Lazarus was sick.) The sisters 3
 therefore sent unto him, saying, Lord, behold, he
 whom thou lovest is sick. When Jesus heard it, he said, 4
 This sickness is not for death, but for the glory of God,
 that the Son of God may be glorified thereby.

Now Jesus loved Martha, 5
 and her sister, and Lazarus. Then, though he heard he 6
 was ill, yet notwithstanding

he abode in the same place
 7 where he was two days. But
 after that he saith to his
 disciples, Let us go again
 8 into Judea. The disciples
 say unto him, Rabbi, the
 Jews have just now sought to
 stone thee; and art thou go-
 9 ing thither again? Jesus an-
 swered, Are there not twelve
 hours in the day? If any
 man walk in the day, he doth
 not stumble, because he seeth
 10 the light of this world. But
 if a man walk in the night,
 he stumbleth, because there
 11 is no light with him. These
 things said he: and after that
 he saith to them, Our friend
 Lazarus is asleep; but I go
 12 to waken him up. Then
 said his disciples, Lord, if he
 is asleep, he will recover.
 13 Now Jesus had spoken of
 his death: but they appre-
 hended that he spake of tak-
 14 ing rest in sleep. Then Jesus
 therefore told them plainly,
 15 Lazarus is dead. And I re-
 joice on your account that I
 was not there, in order that
 ye may believe; but let us
 16 go to him. Then said Tho-
 mas, (called Didymus, the
 twin,) to his fellow-disciples,
 Let us go too, that we may
 die with him.
 17 Then Jesus, when he came,
 found that he had already
 lain in the tomb four days.
 18 Now Bethany was nigh unto
 Jerusalem, about fifteen fur-
 19 longs off: and many of the

Jews had come with the wo-
 men who were about Martha
 and Mary, to comfort them
 concerning their brother.
 Then Martha, when she 20
 heard that Jesus was coming,
 met him: but Mary sat in
 the house. And Martha 21
 said to Jesus, Lord, if thou
 hadst been here, my brother
 had not died. But even now 22
 I know, that whatsoever
 things thou shalt ask of God,
 God will give thee. Jesus 23
 saith to her, Thy brother shall
 rise again. Martha saith to 24
 him, I know that he shall rise
 at the resurrection in the last
 day. Jesus said unto her, I 25
 am the resurrection, and the
 life: he that believeth in me,
 though he were dead, yet
 shall he live: and every one 26
 who is alive, and believeth in
 me, shall never die to eter-
 nity. Believest thou this?
 She saith to him, Yes, Lord! 27
 I believe that thou art the
 Messiah, the Son of God,
 who cometh into the world.

So when she had thus 28
 spoken, she went away, and
 called her sister Mary pri-
 vately, saying, The Master
 is near at hand, and calleth
 for thee. As soon as she 29
 heard it, she rose hastily, and
 came to him.

Now Jesus was not yet 30
 come into the village, but
 was on the spot where Mar-
 tha had met him. Then the 31
 Jews who were with her in

the house, and comforting her, observing Mary, that she rose up hastily, and went out, followed her, saying, She is going to the tomb, to weep there.

32 When therefore Mary was come where Jesus was, beholding him, she fell at his feet, saying to him, Lord, if thou hadst been here, my brother would not have died!

33 When Jesus then saw her weeping, and all the Jews who came with her lamenting, he groaned in spirit, and was himself greatly agitated :

34 and he said, Where have ye laid him? They say to him,

35 Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him!

37 But some of them said, Could not this man, who openeth the eyes of the blind, have caused that this person should

38 not have died? Then Jesus again groaning in himself, cometh to the sepulchre. It was an excavation, and a

39 stone lay upon it. Jesus saith, Remove the stone. The sister of the deceased, Martha, said to him, Lord, he is by this time putrid : for he hath been dead four

40 days. Jesus saith unto her, Did I not tell thee, that, if thou wouldest believe, thou shalt see the glory of God?

41 Then they removed the stone where the deceased was lying. And Jesus lifted his

eyes upwards, and said, Father, I thank thee that thou hast heard me! And I knew 42 that thou always dost hear me : but for the sake of the multitude standing by I spake, that they may believe that thou hast sent me. And 43 when he had thus spoken, with a loud voice he cried, Lazarus, come forth! And 44 the deceased came forth, his feet and his hands wrapped with the linen swathes; and his face bound round with a napkin. Jesus saith to them, Loose him, and let him go!

Then many of the Jews 45 who came to Mary, and saw what Jesus had done, believed on him. But some 46 of them went to the Pharisees, and told them what things Jesus had done. The 47 chief priests and Pharisees therefore called the sanhedrim together, and said, What are we about? for this man is doing many 48 miracles. If we suffer him to go on thus, all men will believe on him : and the Romans will come, and take away both our place and nation. Then one particular 49 person of them, Caiaphas, being the high-priest of that year, said unto them, Ye know nothing, nor consider 50 that it is expedient for us, that one man should die for the people, and that the whole nation be not destroyed. And 51

this he spake not from himself: but being the high-priest of that year, he prophesied that Jesus should die
 52 for the nation; and not for that nation only, but that he should collect into one body the children of God where-
 53 ever dispersed. Then from that day they consulted together how they might kill him.
 54 Jesus therefore walked no more openly among the Jews, but went thence into the country bordering on the desert, to a city called Ephraim, and there he abode
 55 with his disciples. Now the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, in order
 56 to purify themselves. Then they sought for Jesus, and said one to another, as they stood in the temple, What think ye, that he will not
 57 come to the feast? Now both the chief priests and the Pharisees had given commandment, that, if any person knew where he was, they should declare it, that they might apprehend him.

CHAP. XII.

1 JESUS then before the days of the passover came to Bethany, where the deceased Lazarus was, whom he had
 2 raised from the dead. Therefore they made him a supper

there; and Martha waited: but Lazarus was one of those who sat at table with him. Then Mary taking a pound
 3 of unadulterated balm of nard, very valuable, anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then said one of his disci-
 4 ples, Judas Iscariot, the son of Simon, who was preparing to betray him, Wherefore
 5 was not this aromatic ointment sold for three hundred denarii, and given to the poor? Now he said this, not
 6 that he cared for the poor; but because he was a thief, and kept the purse, and carried the money put therein. Then said Jesus, Let her
 7 alone: for the day of my burial hath she reserved this. For the poor ye have always
 8 with you; but me ye have not always.

Then the whole multitude
 9 of the Jews knew that he was there: and they came not for the sake of Jesus only, but also that they might see Lazarus, whom he had raised from the dead. Then the
 10 chief priests consulted how they might kill Lazarus also; because on his account many
 11 of the Jews went away, and believed on Jesus.

On the morrow a great
 12 multitude who came to the feast, when they heard that

- Jesus was coming to Jerusa-
 13 lem, took branches of palm,
 and went out to meet him,
 and cried, Hosanna! blessed is
 the king of Israel, that cometh
 in the name of the Lord.
 14 Then Jesus, having found
 a young ass, sat upon it; as
 15 it is written, "Fear not,
 "daughter of Sion: behold,
 "thy King cometh, sitting
 "on the foal of an ass*."
 16 These things indeed knew
 not his disciples at first: but
 when Jesus was glorified,
 then they remembered that
 these things were written of
 him, and that they had done
 these things unto him.
 17 Then the multitude that
 was with him, when he called
 Lazarus out of the tomb,
 and raised him from the dead,
 18 bore their testimony. There-
 fore also the multitude met
 him, because they had heard
 that he had done this miracle.
 19 Then said the Pharisees
 among themselves, Do ye
 not perceive that ye gain
 no advantage? behold, the
 world is gone after him.
 20 Now there were certain
 Greeks among those who
 went up to worship at the
 21 feast: these then came to
 Philip, who was of Bethsaida,
 of Galilee, and they asked
 him, saying, Sir, we wish
 22 to see Jesus. Philip comes
 and speaks to Andrew: and
 again Andrew and Philip
 tell Jesus. Then Jesus an- 23
 swered them, saying, The
 hour is come, that the Son
 of man should be glorified.
 Verily, verily, I say unto you, 24
 Except a grain of wheat falling
 on the earth undergo a death-
 like change, it abideth single:
 but if it *thus* die, it beareth
 abundant produce. He that 25
 loveth his life shall lose it;
 and he that hateth his life in
 this world, shall preserve it
 to life eternal. If a man will 26
 be my servant, let him follow
 me; and where I am, there
 also shall my servant be: and
 if any man serve me, him
 will my Father honour. Now 27
 is my soul troubled; and
 what shall I say? Father,
 save me from this hour:
 but for this cause came I un-
 to this hour. Father, glorify 28
 thy name! Then came a
 voice from heaven, I have
 both glorified it, and will
 glorify it again. The multi- 29
 tude that stood by, and heard
 it, said that it was thunder:
 others said, An angel hath
 spoken to him. Jesus an- 30
 swered and said, This voice
 came not for my sake, but
 for your's. Now is the judg- 31
 ment of this world: now
 shall the ruler of this world
 be ejected out of it. And I, 32
 when I am lifted up from
 the earth, will draw all men
 unto me. And this he said, 33
 signifying by what death he
 should die.

- 34 Then the multitude answered him, We have heard out of the law, that the Messiah abideth for ever: and how sayest thou, That the Son of man must be lifted up? who
- 35 is this Son of man? Then said Jesus unto them, Yet a little while is the light with you. Walk while ye have the light, lest the darkness overtake you: he that walketh in darkness, knoweth not even whither he is going.
- 36 While ye have the light, believe in the light, that ye may be the children of the light. These things spake Jesus, and going away, concealed himself from them.
- 37 Now, though he had done so many miracles before them, they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake*,
- 38 "Lord, who hath believed our report? and to whom hath the arm of the Lord
- 39 "been revealed?" For this reason they could not believe, because Isaiah had said again,
- 40 "He hath blinded their eyes, "and hardened their hearts; "lest they should see with "their eyes, and understand "with the heart, and be "converted, and I should
- 41 "heal them†." These things said Isaiah, when he saw his glory, and spake of him.
- 42 However, notwithstanding,
- many even of the rulers believed on him; but on account of the Pharisees they did not make open profession, lest they should be put out of the synagogues: for they 43 loved honour from men, more than honour from God.
- Then Jesus cried and said, 44 He that believeth on me, believeth not on me, but on him that sent me. And he 45 that seeth me, seeth him that sent me. I am come a 46 light into the world, that every one who believeth on me should not abide in darkness. And if any man, hear- 47 ing my words, believeth not, I judge him not: for I came not to judge the world, but to save the world. He that 48 sets me at nought, and receiveth not my words, hath one that judgeth him: even the word which I have spoken, the same shall judge him at the last day. Because 49 I have not spoken of myself; but the Father who has sent me, he gave me commandment, what I should say, and what I should speak. And I 50 know that his commandment is life eternal: therefore the things which I speak to you, just as the Father spake to me, so speak I.

CHAP. XIII.

NOW before the feast of the passover, Jesus, know-

* Isa. liii. 1.

† Isa. vi. 10.

ing that his hour was come, that he should go out of this world to the Father, having loved his peculiar people that are in the world, he loved
 2 them to the end. And supper being served, (the devil having now injected into the heart of Judas Iscariot, the son of Simon, that he should
 3 betray him;) Jesus knowing that the Father had given all things into his hands, and that he came out from God,
 4 and was going to God; he rises from supper, and lays aside his garments, and taking a towel, he wound it
 5 about himself. Then he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel with which he was
 6 begirt. Then cometh he to Simon Peter: and he saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I am doing thou knowest not now; but thou shalt know here-
 8 after. Peter saith to him, Thou shalt never wash my feet; no, never. Jesus answered him, Except I wash thee, thou hast no part with
 9 me. Simon Peter saith to him, Lord, not my feet only, but also my hands and
 10 my head. Jesus saith to him, He that is washed hath need only to wash his feet, for he is entirely clean; and ye are
 11 clean, but not all. (For he

knew who would betray him; therefore he said, Ye are not all clean.) When therefore
 12 he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done unto you? Ye call me
 13 Master, and Lord: and ye speak truly; for such I am. If therefore I have washed
 14 your feet, though the Lord and the Master; ye also ought to wash one another's feet. For I have given you an ex-
 15 ample, that just as I have done to you, ye should do also. Verily, verily, I say
 16 unto you, The servant is not greater than his master; nor the messenger greater than him that sent him. If ye
 17 know these things, blessed are ye if ye practise them, I speak not of you all: I
 18 know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me*. Now I tell you previously,
 19 before this comes to pass, that, when it cometh to pass, ye may believe that I am. Verily, verily, I say unto you,
 20 He that receiveth whomsoever I shall send, receiveth me; and he that receiveth me, receiveth him that sent me.

As Jesus was speaking
 these words, he was greatly

agitated in spirit, and testified, and said, Verily, verily, I say unto you, that one of
 22 you shall betray me: Then the disciples looked one at another, doubting of whom
 23 he spake. Now there was one of the disciples reclining on the bosom of Jesus, whom
 24 Jesus loved. Therefore Simon Peter gave him a significant look, that he should inquire of Jesus, which of them it should be of whom
 25 he spake. And he leaning on the breast of Jesus, said to him, Lord, which is it?
 26 Jesus answered, It is he to whom I shall give this morsel of bread, when I have dipped it. And dipping the morsel of bread, he gave it unto
 27 Judas Iscariot, the son of Simon. And after the sop, then entered Satan into him. Jesus saith to him, What thou
 28 doest, do quickly. Now none of those who sat at table knew wherefore he had spoken to
 29 him. For some supposed, as Judas kept the purse, that Jesus was saying to him, Buy what we need for the feast; or, that he should give some
 30 thing to the poor. Having then received the sop, he went out immediately: now it was night.

31 When therefore he was gone, Jesus saith, Now is the Son of man glorified, and
 32 God is glorified in him. If God is glorified in him, God

will also glorify him with himself, and immediately glorify him. My dear children, 33 yet a little while I am with you. Ye shall seek me: as I said to the Jews, Whither I am going, ye cannot come; so say I now to you. A new 34 commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another. By this shall all 35 men know that ye are my disciples, if ye have love one to another.

Simon Peter saith to him, 36 Lord, Whither art thou going? Jesus answered him, Whither I am going, thou canst not follow me now; but thou shalt follow me hereafter. Peter saith to him, 37 Lord, why cannot I follow thee now? I will lay down my life for thee. Jesus an- 38 swered him, Wilt thou lay down thy life for me? Verily, verily, I tell thee, the cock will not crow, before thou shalt deny me thrice,

CHAP. XIV.

LET not your hearts be troubled; trust in God, and trust in me. In my Father's house are many mansions: and if not, I would have told you. I go to prepare a place for you. And 3 if I go and prepare you a place, I will come again, and

receive you to myself; that where I am, there ye may be
 4 also. And whither I am going ye know, and the way ye know.
 5 Thomas saith to him, We know not whither thou art going; and how can we know
 6 the way? Jesus saith to him, I am the way, and the truth, and the life: no man cometh to the Father, but by me.
 7 If ye had known me, ye would have known my Father; and from henceforth ye know him, and have seen him.
 8 Philip saith to him, Lord, shew us the Father, and it
 9 sufficeth us. Jesus saith to him, Am I all this while with you, and hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, Shew us the
 10 Father? Dost thou not believe that I am in the Father, and that the Father is in me? the words which I speak unto you I speak not of myself: but the Father, who dwelleth in me, he performeth these
 11 works. Believe me that I am in the Father, and the Father is in me; and at least believe me on account of the
 12 works themselves. Verily, verily, I say unto you, He that believeth on me, the works which I do shall he do also; yea, and greater than these shall he do; because I go to the Father.
 13 And whatsoever ye shall ask in my name, that will I do,

that the Father may be glorified in the Son. If ye ask
 14 any thing in my name, I will do it. If ye love me, keep
 15 my commandments. And I
 16 will ask the Father, and he shall give you another Comforter, that he may abide with you for ever; the Spirit
 17 of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; because he dwelleth with you, and shall be in you. I will
 18 not leave you orphans: I am coming to you. Yet a little
 19 while, and the world seeth me no more; but ye see me: because I live, ye shall live
 20 also. In that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my command-
 21 ments, and keepeth them, he is the person who loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Then Judas (not Iscariot) 22 said to him, Lord, how is it that thou wilt manifest thyself to us, and not unto the world? Jesus answered and
 23 said to him, If any man love me, he will observe my word: and my Father will love him, and we will come to him, and make our abode with him. He that loveth me not, 24 doth not observe my sayings: and the word which ye are

hearing is not mine, but of
 25 him that sent me. These things have I spoken to you, while I continue among you.
 26 But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, which I have
 27 spoken to you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I to you. Let not your heart be agitated, nor shrink back through fear.
 28 Ye have heard that I told you, I am going away, though I am coming again to you. If ye loved me, ye would rejoice, because I said, I am going to the Father: because my Father is greater
 29 than I. And now I have informed you before it comes to pass, that, when it is come
 30 to pass, ye may believe. I shall not speak many things more with you: for the ruler of this world is coming; though in me he hath no
 31 part. But that the world may know that I love the Father; and as the Father hath given me commandment, so I do. Arise, let us go hence.

CHAP. XV.

1 I AM the true vine, and my Father is the husband-
 2 man. Every branch in me,

that beareth no fruit, he taketh it away: and every branch that beareth fruit, he pruneth it clean, that it may bring forth more fruit. Ye 3
 are already clean through the word which I have spoken unto you. Abide in me, and 4
 I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so neither can ye, except ye abide 5
 in me. I am the vine, ye are the branches: he that abideth in me, and I in him, this person beareth much fruit: because without me ye can do nothing. If any 6
 man abide not in me, he is cast out as a branch, and withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my 7
 words abide in you, ye shall ask whatsoever ye will, and it shall be done for you. Herein is my Father glorified, 8
 that ye should bring forth much fruit; so shall ye be my disciples. Just as the 9
 Father hath loved me, I also have loved you: abide in my love. If ye keep my com- 10
 mandments, ye shall abide in my love; even as I have kept my Father's commandments, and as I abide in his love. These things have I spoken 11
 unto you, that my joy may abide in you, and your joy may be full. This is my 12
 commandment, That ye love

one another, just as I have
 13 loved you. Greater love
 hath no man than this, that
 a man lay down his life for
 14 his friends. Ye are my
 friends, if ye do whatsoever
 15 things I command you. I no
 more call you servants; for
 the servant knoweth not what
 his master is doing; but I
 have called you friends; be-
 cause I have made known to
 you all things which I have
 16 heard of my Father. Ye
 have not chosen me, but I
 have chosen you, and ap-
 pointed you, that ye should
 go forth and bear fruit, and
 that your fruit should be per-
 manent: that so whatsoever
 ye shall ask the Father in my
 name, he may give it you.
 17 These things I command you,
 18 that ye love one another. If
 the world hate you, ye know
 that it hated me before you.
 19 If ye were of the world, the
 world would love its own;
 but because ye are not of the
 world, but I have elected
 you out of the world, for
 this very cause the world
 20 hateth you. Remember the
 word which I spake unto you,
 The servant is not greater
 than his master. If they have
 persecuted me, they will per-
 secute you also; if they have
 observed my words, they will
 21 observe your's also. But all
 these things will they do unto
 you for my name's sake, be-
 cause they know not him
 that sent me. Had I not come 22
 and spoken to them, they
 would not have had sin: but
 now they have no excuse for
 their sin. He that hateth me 23
 hateth my Father also. If I 24
 had not done among them
 the works which no other
 ever did, they would not
 have had sin: but now they
 have both seen and hated
 both me and my Father. But 25
 it is in order that the word
 may be fulfilled which is
 written in their law, "They
 "hated me without a
 "cause*." But when the 26
 Comforter is come, whom I
 will send unto you from the
 Father, the Spirit of truth,
 who proceedeth from the
 Father, he shall testify of me:
 and ye too shall bear your 27
 testimony, because ye have
 been with me from the be-
 ginning.

CHAP. XVI.

THESE things have I spo- 1
 ken, that ye might not
 be stumbled. They will put 2
 you out of their synagogues:
 yea, the hour is coming, that
 every one who killeth you
 will think he offers God a
 sacred service. And these 3
 things will they do unto you,
 because they have not known
 the Father, nor me. But 4
 these things have I spoken to
 you, that when the hour is
 * Psalm xxxv. 19.

come, ye may remember
 the same, for I had told you.
 But these things I told you
 not at the beginning, because
 5 I was with you. But now I
 am going away to him that
 sent me; and none of you
 asketh me, Whither art thou
 6 going? But because I have
 spoken these things to you,
 sorrow hath filled your heart.
 7 Yet I tell you the truth; It
 is expedient for you that I go
 away: for if I went not
 away, the Comforter would
 not come to you; but if I
 go, I will send him unto you.
 8 And when he cometh, he
 will convince the world of
 sin, of righteousness, and of
 9 judgment: of sin first, be-
 cause they believe not in me;
 10 then of righteousness, because
 I am going to the Father, so
 11 ye see me no more; and of
 judgment, because the ruler
 of this world hath sentence
 pronounced on him.
 12 I have many things to say
 to you, but ye cannot bear
 13 them just now. But when
 he is come, the Spirit of
 truth, he will conduct you
 into all truth: for he shall
 not speak of himself; but
 whatsoever things he shall
 hear, he shall speak: and he
 will declare to you the things
 that shall come hereafter.
 14 He shall glorify me: for he
 shall take of mine, and shall
 15 shew it unto you. All things
 whatsoever the Father hath

are mine: therefore I said
 that he shall take of mine,
 and shall shew it unto you.
 A little while longer, and ye
 16 see me not: and again a little
 while, and ye shall see me,
 because I am going to the
 Father.

Then said some of the dis- 17
 ciples unto each other, What
 is this which he saith to us,
 A little while longer, and ye
 shall not see me: and again
 a little while, and ye shall see
 me: and this, because I am
 going to the Father? They 18
 said therefore, What is this
 which he saith, This little
 while? we know not what
 he means.

Now Jesus knew that they 19
 were desirous to ask him, and
 said unto them, Are ye
 questioning among yourselves
 concerning this declaration,
 which I spake, A little while,
 and ye shall not see me: and
 again a little while, and ye
 shall see me? Verily, verily, 20
 I say unto you, That ye shall
 weep and lament, but the
 world shall rejoice: and ye
 shall be very sorrowful, but
 your sorrow shall be turned
 into joy. A woman when 21
 she is in travail hath sorrow,
 because her hour is come:
 but when the little son is
 born, she no more remem-
 bers the anguish, for joy that
 a man is brought into the
 world. And ye therefore 22
 have indeed at present sor-

- row: but I will see you again, and your heart shall be made glad, and your joy no man taketh from you.
- 23 And in that hour ye shall ask me nothing. Verily, verily, I say unto you, That whatsoever things ye shall ask the Father in my name, he
- 24 will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be
- 25 complete. These things have I spoken to you in parables: but the hour is coming, when I will no more speak to you in parables, but will plainly inform you respecting the
- 26 Father. In that day ye shall ask in my name: and I do not say to you, I will entreat
- 27 the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came
- 28 out from God. I came out from the Father, and am come into the world: again, I am leaving the world, and going to the Father.
- 29 His disciples said unto him, Lo! now thou speakest plainly, and speakest in no wise
- 30 proverbial. Now we know that thou knowest all things, and needest not that any person should ask thee: by this we believe that thou hast
- 31 come forth from God. Jesus answered them, Do ye now believe? Behold, the hour is coming, yea, it is already
- come, that ye shall be dispersed, each after his own concerns, and shall leave me alone: though I am not alone, because the Father is with me. These things have
- 33 I spoken to you, that ye might have peace. In the world ye shall have tribulation: but be of good courage; I have overcome the world.

CHAP. XVII.

THESE things spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee: even as thou hast

2 given him authority over all flesh, that with regard to all those whom thou hast given him, he should give to them eternal life: and this is eternal

3 life, that they should know thee the only true God, and him whom thou hast sent, Jesus, the Messiah. I have glorified thee upon

4 earth: I have completed the work which thou gavest me to perform. And now, Fa-

5 ther, do thou glorify me with thyself in the glory which I held with thee before the world was. I have made

6 known thy name to the persons whom thou gavest me out of the world: for thee they had a being, and to me thou hast given them; and

thy word have they kept. 7 Now have they known, that all things whatsoever thou hast given me are from thee. 8 For the declarations which thou gavest to me I have delivered to them; and they have received them, and have known assuredly that I came out from thee, and they have believed that thou hast sent me. I entreat for them: I make no request for the world; but for those thou hast given me; for they are thine. And all mine are thine, and thine mine; and I have been glorified in them. 11 And now no longer am I in this world, but these are in the world, and I am coming to thee. Holy Father! preserve them for thy name's sake whom thou hast given me, that they may be one, as we are. When I was with them in the world, I preserved them by thy name: those whom thou hast given me have I guarded, and not one of them is perished, except the son of perdition; that the scripture might be fulfilled. But now I am coming to thee; and I am speaking these things in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I entreat not that thou shouldest take them out of the world, but that thou shouldest preserve them from the wicked one. They are not of the world, just as I am not of the world. Sanctify them by thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for them I devote myself, that they also might be sanctified by the truth. And not for them do I make request only, but also for those who shall believe in me through their word; that all may be one; as thou, Father, in me, and I in thee, that these also may be one in us: that the world may believe that thou hast sent me. And I have given them the glory, which thou hast given me; that they may be one, even as we are one: I in them, and thou in me, that they may be perfected into one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, those whom thou hast given me, I will that where I am they may also be with me; that they may behold my glory, which thou gavest me: because thou hast loved me before the foundation of the world. Righteous Father! though the world hath not known

thee, yet I have known thee, and these have known that
 26 thou hast sent me. And I have made known to them thy name, and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.

CHAP. XVIII.

1 **HAVING** thus spoken, Jesus went out with his disciples beyond the brook Cedron, where was a garden, into which he went himself,
 2 and his disciples. Now Judas also, who betrayed him, knew the place: for frequently had Jesus consoorted with his disciples there. Then Judas having taken a band of soldiers, and the inferior officers of the chief priests and Pharisees, cometh thither with lanterns and torches
 4 and arms. Jesus therefore, conscious of all things that were coming upon him, going forward, said to them,
 5 Whom are ye seeking? They answered him, Jesus the Nazarean. Jesus saith unto them, I am he. Then stood also Judas, who betrayed him;
 6 with these men. As he then spake to them, I am he, they retreated backward, and fell
 7 flat on the ground. Again therefore he demanded of them, Whom seek ye? Then they said, Jesus the Naza-
 8 rean. Jesus answered, I told

you that I am he: if therefore ye are seeking me, permit these to go away: that the saying might be fulfilled, which he spake, That of those whom thou hast given me, I have not lost one of them.

Then Simon Peter having 10 a sword, drew it, and struck a servant of the high-priest, and cut off his right ear. Now the servant's name was Malchus. Then said Jesus to 11 Peter, Put up thy sword into the scabbard: the cup which my Father hath given me, shall I not drink it?

The band therefore, and 12 the chief captain, and the inferior officers of the Jews, seized on Jesus, and bound him, and led him away to 13 Anna's first; for he was father-in-law to Caiaphas, who was the high-priest of that year. Now Caiaphas was the 14 person who had given his advice to the Jews, that it was expedient that one man should be destroyed instead of the people.

Now Simon Peter had fol- 15 lowed Jesus, and another disciple: and that disciple was acquainted with the high-priest, and went in with Jesus into the palace of the high-priest. But Peter stood 16 without at the door. Then that other disciple, who was acquainted with the high-priest, went out, and spoke to the porters, and intro-

- 17 duced Peter. Then said the damsel who kept the door to Peter, Art not thou also one of the disciples of this man?
- 18 He saith, I am not. Now the servants and inferior officers having made a fire, for it was cold, stood and warmed themselves: and there stood Peter with them, and warmed himself.
- 19 The high-priest then questioned Jesus concerning his disciples, and respecting his doctrine. Jesus answered him, I spake openly to the world; I always taught in the synagogue, and in the temple, whither the Jews resorted; and in secret have I
- 20 spoken nothing. Why dost thou question me? ask those who have heard me, what I have spoken to them: lo,
- 21 they know what I said. As he was thus speaking, one of the servants who stood by him gave Jesus a slap on the face, saying, Dost thou answer the high-priest in this
- 22 fashion? Jesus replied to him, If I have spoken in an improper manner, bear witness of the evil deed: but if properly, why strikest thou
- 23 me? Now Annas had sent him bound to Caiaphas the high-priest.
- 24 Meanwhile Simon Peter was standing and warming himself. Then said they to him, Art not thou also one of this man's disciples? He
- denied it, and said, I am not. One of the servants of the high-priest, being a kinsman of him whose ear Peter cut off, said, Did I not see thee in the garden with him? Then again Peter denied;
- 25 and instantly the cock crew. Then led they Jesus from Caiaphas to the prætorium: and it was early: and they themselves went not into the prætorium, that they should not be defiled; but that they might eat the passover. Pilate
- 26 then came out to them, and said, What accusation bring ye against this man? They answered and said to him, If this fellow had not been a malefactor, we should not have delivered him up to thee. Pilate then said to
- 27 them, Take him yourselves, and according to your own law judge him. The Jews then said to him, It is not lawful for us to put any man to death: that the saying of
- 28 Jesus might be fulfilled, which he spake, intimating by what manner of death he should die.
- Pilate therefore entered again into the prætorium, and called Jesus, and said to him, Art thou the king of the Jews? Jesus answered him, Dost thou speak this from thyself, or did others speak to thee concerning me? Pilate answered, Am I a
- 29 Jew? Thy own nation and

- the chief priests have delivered thee to me : what hast
 36 thou done ? Jesus replied, My kingdom is not of this world : if my kingdom had been of this world, then would my servants have struggled hard, that I should not have been delivered up to the Jews : but now my kingdom is not from hence.
 37 Then said Pilate unto him, Art thou not a king then ? Jesus answered, Thou sayest that I am a king. For this end I was born, and for this I came into the world, that I should be a witness for the truth. Every one who is of the truth heareth my voice.
 38 Pilate saith unto him, What is truth ? And having thus spoken, he went out again unto the Jews, and saith to them, I find no fault in him.
 39 But ye have a custom, that I should release to you one person at the passover : will ye therefore that I release unto you the King of the Jews ?
 40 Then again they all clamoured, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

- 1 THEN Pilate therefore took Jesus, and scourged
 2 him. And the soldiers having platted a crown of thorns, put it on his head, and they clothed him in a purple robe,
 and said, Hail, King of the 3
 Jews ! and they gave him 4
 flaps on the face with their hands. Then again went 4
 Pilate out, and said to them, Behold, I bring him out to you, that ye may know that I find in him no fault at all. Then came Jesus out, bearing 5
 the thorny crown, and the purple robe. And he said to them, Behold the man ! When the chief priests there- 6
 fore and the officers saw him, they cried vociferously, saying, Crucify him ! crucify him ! Pilate saith to them, Take him yourselves, and crucify him : for I have not found in him a fault. The 7
 Jews replied to him, We have a law, and according to our law he ought to die, because he hath made himself the Son of God. When Pi- 8
 late then heard this saying, he was the more afraid ; and 9
 entered into the prætorium again, and saith to Jesus, From whence art thou ? But Jesus gave him no answer. Then saith Pilate to him, 10
 Dost thou not speak to me ? dost thou not know that I have power to crucify thee, and that I have power to release thee ? Jesus answered, 11
 Thou wouldest have had no authority over me, unless it had been given thee from above : for this reason, he that hath delivered me up to thee hath the greater crime.

12 Upon this Pilate sought to release him: but the Jews clamoured, saying, If thou release this fellow, thou art no friend of Cæsar's: every one who professes himself a king, speaks in opposition to Cæsar.

13 When Pilate therefore heard this speech, he brought Jesus out, and sat down on the judgment seat in a place called the Stone Pavement, but in the Hebrew, Gab-

14 batha. And it was the preparation of the passover, and about the sixth hour: and he saith to the Jews, Behold

15 your King! But they cried vociferously, Away with him, away! crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them, that he should be crucified. And they took Jesus and led him

17 away. And carrying his cross he went forth to a place called the Place of a Skull, which in the Hebrew is

18 termed Golgotha: where they crucified him, and two others with him, on this side and on that, and in the midst

19 Jesus. And Pilate also wrote a title, and put it on the cross. And this was the writing: JESUS THE NA-

20 ZAREAN, THE KING OF

many of the Jews read: for the spot where Jesus was crucified was nigh unto the city: and it was written in Hebrew, in Greek, and in Latin. The 21 chief priests of the Jews then said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What 22 I have written, I have written.

Then the soldiers, when 23 they had crucified Jesus, took his garments, and made four parts, for each soldier a part; and his vest: now the vest was without a seam, woven from the upper parts throughout the whole. They said 24 therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, "They parted my garments among 25 " them, and for my vest they " cast lots *." So the soldiers therefore did these things.

Now beside the cross of 25 Jesus stood his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus then 26 beheld his mother, and the disciple whom he loved, standing by, he saith to his mother, Woman, behold thy son! Then saith he to the 27 disciple, Behold thy mother! And from that hour the disciple took her unto his own home.

- 28 After this, Jesus, conscious that all things were now finished, that the scripture might be fulfilled, saith, I
29 thirst. Now there was placed a vessel full of vinegar: they then filling a sponge with the vinegar, and putting it on a stick of hyssop, carried it to
30 his mouth. When therefore Jesus had received the vinegar, he said, It is finished: and inclining his head, he surrendered up his spirit.
- 31 The Jews therefore, as it was the preparation, that the bodies might not remain on the cross on the sabbath, (for that sabbath-day was a great day,) besought Pilate that their legs might be broken, and that they might be taken
32 away. Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him.
- 33 But when they came to Jesus, as they saw that he was already dead, they brake not
34 his legs: but one of the soldiers with his lance pierced his side, and immediately there gushed out blood and
35 water. And he that saw it bore witness, and we know that his testimony is true: and he himself is conscious that he speaketh what is true, that ye might believe.
- 36 Now these things were done, that the scripture might be fulfilled, "A
"bone of him shall not be
- "broken*." And again another scripture saith, "They shall look on him whom they have pierced†."
- And after these things 37 Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate permitted him. Then he came and took away the body of Jesus. And Ni- 38 codemus, who had come to Jesus by night formerly, came also, bringing a mixture of myrrh and aloes, about a hundred weight.
- Then they took the body, 40 and bound it with swathes together with the aromatics, as the custom is with the Jews to bury. And there 41 was near the spot where he was crucified a garden; and in the garden a new tomb, wherein no person had ever yet been laid. Because of 42 the preparation of the Jews therefore, they laid Jesus there; for the sepulchre was just by.

CHAP. XX.

AND on the first day of the week, Mary Magdalen came very early, whilst yet some darkness remained, to the sepulchre, and seeth the stone taken away from the sepulchre. She there- 2

* Exod. xii. 46. † Zech. xii. 10.

- fore runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith to them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
- 3 Then Peter went out, and that other disciple, and came
4 to the sepulchre. And they two ran together: and the other disciple ran before more swiftly than Peter, and came first to the sepulchre.
- 5 And stooping forward, he sees the swathing clothes lying there; yet he did not
6 go in. Then cometh Simon Peter following him, and went into the sepulchre, and saw the swathing clothes lying, and the napkin, which
7 had been round his head, not laid with the linen swathes, but apart folded up in another place. Then went in also the other disciple, who had come the first to the sepulchre, and saw, and believed. Though not even yet
9 had they known the scripture, that he should rise from the dead. Then the disciples
10 went back again to their companions.
- 11 But Mary stood at the sepulchre, without, weeping: as therefore she wept, she bent forward towards the sepulchre. And saw two angels
12 in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they
13 say unto her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. And as she thus
14 spoke, she turned about, and beheld Jesus standing by, and knew not that it was Jesus. Then Jesus said to
15 her, Woman, why art thou weeping? whom art thou seeking? She, supposing that it was the gardener, said to him, Sir, if thou hast carried him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to
16 her, Mary! Starting round, she said to him, Rabboni! that is, Master! Jesus saith
17 to her, Touch me not; for I have not yet ascended to my Father: but go to my brethren, and tell them, I am ascending to my Father, and your Father; to my God, and your God. Mary
18 Magdalen cometh declaring to the disciples, that she had seen the Lord, and that he had spoken these things to her.
- When the evening there-
19 fore was come, on the same first day of the week, and the doors being fastened where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and said unto them, Peace be to you. And thus
20

speaking, he shewed them his hands and his side. Then were the disciples glad when they saw the Lord. Jesus therefore spake to them again, Peace be unto you: as the Father hath sent me, even so send I you. And so speaking, he breathed on them, and said, Receive the Holy Ghost: whose soever sins ye forgive, they are forgiven them; and whose sins soever ye retain, they are retained.

Now Thomas, one of the twelve, who is called Didymus, the twin, was not with them when Jesus came.

Then the other disciples said to him, We have seen the Lord. But he said to them, Except I should see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I shall never believe it. And eight days after, his disciples were again within, and Thomas with them: Jesus cometh, though the doors were fastened, and stood in the midst, and said, Peace be unto you.

Afterwards he spake to Thomas, Bring hither thy finger, and behold my hands; and take thy hand, and thrust into my side: and be not incredulous, but a believer.

And Thomas answered and said unto him, My Lord and my God!

Jesus saith to him, Because thou hast seen me,

Thomas, hast thou believed: blessed are they who though they have not seen me, yet have believed.

Now many other miracles did Jesus therefore also in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Messiah, the Son of God; and that believing ye might have life through his name.

CHAP. XXI.

AFTER these things Jesus again shewed himself to the disciples at the sea of Tiberias; and he appeared in the following manner: Simon Peter, and Thomas called Didymus, the twin, and Nathaniel who was of Cana of Galilee, and the sons of Zebedee, and two others of the disciples were together.

Simon Peter said to them, I am going a-fishing. They say to him, We too will go with thee. They went out, and got on board the vessel immediately; and that night they caught nothing. But when the morning was now come, Jesus stood upon the beach: yet the disciples had not discovered that it was Jesus. Then saith Jesus unto them, My youths, have ye any thing eatable? They answered him, No. Then he said to them, Shoot the net

on the right side of the vessel, and ye shall find fish. They shot it therefore, and now they were not able to drag it in from the quantity of fishes.

7 Then said that disciple whom Jesus loved to Peter, It is the Lord! Then Simon Peter, when he heard that it was the Lord, girt his coat round him, (for he was stripped,) and threw himself into the

8 sea. And the other disciples came in the little vessel, (for they were not far from land, only about two hundred cubits,) dragging the net with

9 the fishes. When therefore they were come to land, they saw a fire laid, and a fish upon it, and a loaf. Jesus

10 saith to them, Bring some of the fish which ye have just

11 caught. Simon Peter went aboard, and drew the net to land full of large fishes, to the number of a hundred and fifty-three: and though they were so many, yet was not

12 the net rent. Jesus saith to them, Come, dine. Now not one of the disciples dared inquire, Who art thou? conscious that it was the

13 Lord. Then Jesus cometh, and taketh the loaf, and distributed to them, and of the

14 fish in like manner. Now this was the third time Jesus had shewed himself to the disciples, after he rose from the dead.

15 When therefore they had

dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith to him, Yes, Lord: thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him

16 again the second time, Simon, son of Jonas, lovest thou me? He saith to him, Yes, Lord: thou knowest that I love thee. Jesus saith unto him, Feed my sheep. He saith to him the third

17 time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things, thou knowest that I love thee! Jesus saith to him, Feed my sheep. Verily,

18 verily, I say unto thee, When thou wast a younger man, thou didst gird up thyself, and go about whithersoever thy choice led thee: but when thou shalt grow old, another person extending thy hands, shall gird thee, and carry thee whither thou wouldest not. This he

19 told him, to intimate by what kind of death he should glorify God. And having thus spoken, he said to him, Follow me. Now Peter, turning

20 about, saw the disciple whom Jesus loved following; who also at the supper reclined on his bosom, and said, Lord, which is the person who be-

- 21 trayeth thee? Peter looking at him, saith to Jesus, Lord, and what will become of this
 22 man? Jesus saith to him, If I will that he abide till I come, what is that to thee?
 23 follow thou me. Then this speech went forth among the disciples, as though this disciple was not to die: yet Jesus had not said to him, That he shall not die; but, If I will that he abide till I come, what is that to thee?
- This is the disciple who is testifying of these things, and hath written these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if every particular was written, I am of opinion that the world itself would not be capable of retaining the books which should be written. Amen.

THE ACTS

OF THE

HOLY APOSTLES.

CHAP. I.

- 1 THE former treatise, Theophilus, I composed, concerning all things which Jesus began both to do and to
 2 teach, until that day, when having given a charge to his apostles through the Holy Ghost, whom he had chosen,
 3 he was taken up: to whom also he had shewed himself alive, after he had suffered, by many infallible proofs,
- during forty days being frequently seen by them, and speaking of the things which relate to the kingdom of God: and assembling them together, commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard from me. For John indeed baptised with water; but ye shall be baptised with the Holy Ghost not many days after the present.

6 They then accordingly assembling together, asked him, saying, Lord, wilt thou at this time re-establish the
 7 kingdom of Israel? But he said unto them, It is not for you to know the times and the seasons, which the Father hath reserved under his own
 8 authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be witnesses for me, both in Jerusalem, and throughout all Judea, and Samaria, and unto the extremity of the earth.

9 And as he was speaking these things, while they were looking upon him, he was taken up; and a cloud enveloping him hid him from
 10 their eyes. And as they looked up earnestly into the heaven, while he was passing, behold, two men stood by
 11 them in white apparel; who also said to them, Ye men of Galilee, why stand ye gazing up to heaven? this Jesus, who hath been taken up from you into heaven, shall so come, in the same manner as ye have seen him go into heaven.

12 Then they returned unto Jerusalem, from the mount called Olivet, which is near Jerusalem, about a sabbath-day's journey distant. And
 13 when they had arrived, they went up to an upper room, where abode Peter, and James, and John, and An-

drew, Philip, and Thomas, Bartholomew, and Matthew, James son of Alphaeus, and Simon the zealous, and Jude brother to James. These all
 14 persevered unanimously in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

And in those days arose 15 Peter in the midst of the disciples, and said, (there was a number of persons together, about an hundred and twenty,) Men and brethren, it
 16 must needs be that this scripture should be fulfilled, which the Holy Ghost delivered before by the mouth of David concerning Judas, who was the conductor of those who
 17 seized on Jesus. For he was reckoned of our number, and
 18 had obtained an appointment to this ministry. This man indeed accordingly purchased a spot of ground with the wages of iniquity; and projected forward, he burst in the midst, and all his bowels
 19 fell out. And it was a fact known to all who dwelt at Jerusalem; so that this field
 20 is called in their own dialect, Aceldama, that is, The field of blood. For it is written in the book of Psalms*, Let his habitation be desolate, and let there be no man to dwell in it; and his office, as bishop, let another take †.

* Psalm lxxix. 25. † Psalm cix. 8.

- 21 Wherefore from among the men who have associated with us always during the time that the Lord Jesus went
 22 in and out among us, beginning from his baptism by John, until the day in which he was taken up from us, must there be chosen with us a witness of his resurrection,
 23 even one of these. So they appointed two persons, Joseph called Barsabas, whose surname was Justus, and Matthias.
 24 And joining in prayer, they said, O Lord, who knowest the hearts of all men, point out the one of these two which thou hast
 25 chosen, to take a part in this ministry and apostleship, from which Judas by transgression fell, to go to his own place.
 26 And they drew lots for them; and the lot fell to Matthias; and he was by unanimous suffrage numbered with the eleven apostles.

CHAP. II.

- 1 SO when the day of Pentecost was fully come, they were all with unanimity assembled together. And there came suddenly from heaven a sound as it were of a rushing mighty wind, and it filled the whole house where they
 3 were sitting. And there was an appearance to them of divided tongues, as of fire, and it rested on every one of
 them. And they were all 4 filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them power to express themselves.
 Now there were dwelling 5 at Jerusalem, Jews, men of piety, from every nation under heaven. And when this 6 report spread, the multitude collected around them, and were overwhelmed with astonishment, because they heard them speaking every one in his own peculiar dialect.
 And they were all amazed, 7 and wondered, saying one to another, Are not all these who are speaking Galileans? And how do we hear every 8 man in our own peculiar dialect, in which from our birth we were brought up? Par- 9 thians, and Medes, and Elamites, and they who inhabit Mesopotamia, and Judea, and Cappadocia, Pontus, and Asia, and Phrygia, and Pam- 10 phylia, Egypt, and the parts of Lybia adjoining Cyrene, and the sojourners, who are Romans, both Jews and pro- selytes, Cretans and Ara- 11 bians, we hear them speaking in our own several tongues the marvellous things of God. And they were all 12 amazed, and much perplexed, and knew not what to think, saying one to another, What can this mean? But 13 others scoffing said, These

men are brimful of sweet wine.

- 14 But Peter, standing up with the eleven, raised his voice, and addressed them; Men of Judea, and all ye who dwell at Jerusalem, let this be known to you, and
15 listen to my words: for these men are not, as ye suppose, drunk, for it is only the
16 third hour of the day. But this is what was spoken by
17 the prophet Joel: "And it shall come to pass in the last
" days, saith God, I will pour
" out of my spirit upon all
" flesh: and your sons and
" your daughters shall prophesy, your young men shall
" see visions, and your old men
18 " shall dream dreams: and upon my servants and my
" handmaidens in those days will I pour out of my spirit;
19 " and they shall prophesy: and I will perform prodigies in
" the heaven above, and signs in the earth beneath; blood,
" and fire, and vapour of
20 " smoke. The sun shall be turned into darkness, and
" the moon into blood, before the great and illustrious day of the Lord come.
21 " And it shall come to pass, that whosoever shall call on
" the Lord shall be saved.*"
22 Men of Israel, hear these words; Jesus the Nazarean, a man from God, pointed out to you by miracles and wonders and signs, which

God did by him in the midst of you, as yourselves also know: him, by the destined
23 counsel and foreknowledge of God delivered up, ye have seized, and by wicked hands have crucified and slain:
24 whom God hath raised up, having loosed the pains of death; forasmuch as it was not possible that he should be held thereby. For David
25 speaketh concerning him, "I have seen the Lord always
" before me, for he is at my right hand, that I might
" not be shaken: therefore
26 " is my heart full of joy, and my tongue hath exulted;
" and still shall my flesh also
27 " repose in hope, that thou wilt not leave my soul in
" the mansion of the dead, nor permit that Holy One
" of thine to see corruption.
28 " Thou hast made known to me the ways of life; thou
" shalt fill me with delight
" by thy countenance*."

Men and brethren, permit
29 me to speak with freedom to you concerning the patriarch David, that he hath been both dead and buried, and his sepulchre is with us to this day. Being therefore
30 a prophet, and knowing that God had sworn to him with an oath, that of the fruit of his loins, according to the flesh, he would raise up the Messiah to sit upon his

* Joel, ii. 28, 32.

* Psalm xvi. 8—11.

- 31 throne; he, foreseeing this, spake of the resurrection of the Messiah, that his soul should not be left in the mansion of the dead, and that his flesh should not see corruption. This very Jesus hath God raised up, of which we all are witnesses. He therefore being exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, hath poured out this, which ye now see and hear.
- 32 For David is not ascended into the heavens: for he saith himself, "The Lord said unto my Lord; Sit on my right hand, until I make thine enemies a footstool for thy feet." Let all the house of Israel therefore know assuredly, that God hath made him Lord and Messiah, even that very Jesus whom ye crucified.
- 33 Now when they heard this, they were cut to the heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?
- 34 Then Peter said unto them, Repent, and be baptised every one of you into the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- 35 For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words he testified and exhorted, saying, Be saved from this untoward generation.
- 36 They therefore who gladly received his discourse were baptised: and there were added to them that day about three thousand souls. And they persevered stedfastly in the doctrine of the apostles, and in communion, and in breaking bread, and in prayers. And on every soul there was an awe: and many miracles and signs were done by the apostles. Now all who believed were together, and had all things common; and sold their possessions and goods, and divided them among all, as every one had need. And daily continuing with one mind at the temple, and breaking bread from house to house, they partook of their food with great joy and simplicity of heart, praising God, and having favour with all the people. And the Lord added the saved ones daily to the church.

CHAP. III.

NOW at that time Peter and John were going up to the temple at the hour of prayer, the ninth; when a certain man who was lame from his mother's womb was

carried, whom they laid daily at the gate of the temple called Beautiful, to ask alms of those who were entering into the temple; who seeing Peter and John just going in to the temple, asked to receive alms.

Then Peter fixing his eyes stedfastly on him with John, said, Look on us. So he attentively regarded them, expecting to receive something from them. Then said Peter, I have neither silver nor gold; but what I have, that I give thee: By the name of Jesus Christ the Nazarean, arise, and walk! And taking him by the right hand, he raised him up: and immediately his feet and ancles were restored to strength. And springing up he stood on his feet, and walked; and entered with them into the temple, walking, and leaping, and praising God. And all the people beheld him walking and praising God: and they took notice of him, that it was the same person who had sat for alms at the Beautiful gate of the temple: and they were filled with astonishment and amaze at what had happened to him. But as the lame man that was cured held fast Peter and John, all the people ran together unto them into the portico called Solomon's, in vast amazement.

Then Peter observing it, addressed himself to the people, Ye men of Israel, why marvel ye at this? or why gaze ye upon us, as if by our own power or piety we had enabled this man to walk?

The God of Abraham, and Isaac, and Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had determined to release him. But ye denied the Holy One and the Just, and besought that a man, a murderer, might as a favour be given unto you; but ye slew the Author of life, whom God raised from the dead: of which we are witnesses. And through faith in his name hath his name restored this man to strength, whom ye behold and know: yea, the faith which is by him hath given him this perfect soundness in the sight of you all. And now, brethren, I know that through ignorance ye did this deed, as did also your rulers. But the things which God before announced by the mouth of all his prophets, that Messiah should suffer, he hath thus fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when refreshing seasons shall come from the presence of the Lord; and he will send

CHAP. IV.
AND as they were thus speaking, the priests, and
Deut. xviii, 18, 19. † Gen. xii, 3.

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we are this day examined relative to the good deed done to the infirm man, by what means he was restored; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarean, whom ye crucified, whom God raised from the dead, by him doth this man stand here sound in your

- 11 presence. This is the stone which, though set at nought by you builders, is become
 12 the head of the corner *. And there is no salvation in any other person : for there is no other name under heaven given unto men, whereby we must be saved.
- 13 Attentively regarding then the noble confidence of Peter and John, and perceiving that they were men unlettered, and destitute of education, they were astonished ; and they recollected them, that they had been with Jesus.
- 14 But seeing the man who was healed standing with them, they had not a word to reply
 15 in contradiction. But bidding them retire out of the council-chamber, they conferred among themselves, saying, What shall we do with these men ? for that an acknowledged miracle hath been wrought by them is evident to all the inhabitants of Jerusalem ; and we cannot
 17 deny it. But that it be no farther spread among the people, we will menace them with threats, no more to speak in this name to any
 18 man. So calling them in, they charged them not to speak in any manner, nor to teach, in the name of Jesus.
- 19 But Peter and John, answering them, said, If it be right in the sight of God to
- obey you rather than God, be yourselves the judges. For we cannot refrain from
 20 speaking the things which we have seen and heard. Then they with many additional threatenings dismissed them, finding no pretext how they might punish them, because of the people : for all men glorified God for what had been done. For the man
 22 was more than forty years of age, upon whom this miracle of healing was performed.
- But they being dismissed,
 23 came unto their own friends, and told them all things which the high-priests and elders had said. Now when they heard
 24 it, they lifted up their united voice to God, and said, Lord, thou art the God which made the heaven, and the earth, and the sea, and all things which are in them : who by
 25 the mouth of David thy servant saidst, Why do the heathen so furiously rage, and the people meditate vain things ? The kings of the
 26 earth rose up, and the rulers were gathered together against the Lord and against his Messiah *. For they have
 27 been in truth collected together against thy holy Son Jesus, whom thou hast anointed, even Herod, and Pontius Pilate, with the heathen, and the people of Israel, to do all that thy hand
 28

* Psalm cxviii. 22.

* Psalm ii. 1, 2.

and thy counsel predestined
 29 should come to pass. And as
 to the present transactions,
 Lord, look upon their threat-
 enings : and grant thy servants
 power with all boldness to
 30 speak thy word, by stretch-
 ing out thy hand for healing ;
 and that signs and miracles
 may be performed by the
 name of thy holy child Jesus.

31 And while they were pray-
 ing, the place in which they
 were assembled was shaken ;
 and they were all filled with
 the Holy Ghost, and they
 spake the word of God with
 boldness.

32 And in the multitude of
 those that believed there was
 one heart and soul : and not
 one person said, that any part
 of his substance was his pec-
 uliar property ; but all
 things were in common
 among them.

33 And with great power bore
 the apostles witness of the
 resurrection of the Lord Je-
 sus : and great grace was up-
 34 on them all. Neither was
 there any person in want
 among them : for as many
 as were possessors of fields or
 houses disposed of them, and
 brought the prices of the
 35 things sold, and laid them
 at the apostles' feet : and a
 distribution was made to
 every one according as he
 36 had need. And Joses, who
 was surnamed Barnabas by
 the apostles, (which is, being

interpreted, A son of conso-
 lation,) a Levite, a Cyprian
 by birth, having a field be-
 37 longing to him, sold it, and
 brought the money, and laid
 it at the apostles' feet.

CHAP. V.

NOW a certain man named
 Ananias, with Sapphira
 his wife, had sold an estate,
 and secreted a part of the
 1 price paid, his wife also be-
 ing privy to the transaction,
 and he brought a part, and
 laid it at the apostles' feet.
 But Peter said, O Ananias !
 2 why hath Satan filled thy
 heart that thou shouldst lie
 to the Holy Ghost, and se-
 crete something from the
 price of the estate ? Whilst
 4 it remained unsold, was it
 not vested in thee ? and when
 sold, was it not in thine own
 power ? why then hast thou
 determined in thine heart to
 do this deed ? thou hast not
 lied unto men, but unto
 God. Then Ananias, hear-
 5 ing those words, sunk down
 and expired : and great dread
 fell upon all who heard these
 things. Then the young men
 6 arose, and swathed him up,
 and carrying him out, buried
 him.

Now it came to pass at the
 7 distance of about three hours,
 his wife also, not knowing
 what had passed, came in.
 And Peter addressed her, 8

Tell me, if ye sold the estate for so much? And she said, Yes, for so much.

clean spirits; who were healed universally.

9 Then Peter said unto her, How is it that ye have conspired together to tempt the Spirit of the Lord? see, the feet of them who have buried thy husband are at the door, and shall carry thee out.
10 Then she fell instantly at his feet, and expired: and the young men entering, found her dead, and carrying her out, buried her with her husband.
11 And great awe fell on all the church, and on all who heard these things.

Then arose the high-priest, 17 and all those who were connected with him, (which was the sect of the Sadducees,) and were filled with zeal, and laid their hands on 18 the apostles, and put them in the common prison. But 19 the angel of the Lord by night opened the doors of the prison, and conducting them forth, said, Go, and 20 taking your station in the temple, speak to the people all the words of this life.

12 But by the hands of the apostles were many signs and miracles done among the people; (and they were all with one accord in the portico of Solomon. But of the rest no man had the courage to unite himself with them: though the people 13 extolled them. But believers on the Lord were abundantly added to them, multitudes, both of men and women.)
15 Insomuch that they carried out into the streets the sick, and laid them on beds and couches, that when Peter was coming by, if but even his shadow might pass over some of them.

Having heard this therefore, 21 they entered very early in the morning into the temple, and taught. But when the high-priest came, and those who were with him, they convoked the sanhedrim, and all the assembly of elders of the children of Israel, and sent to the prison to bring them. But the officers, on 22 their arrival, found them not in the prison: and returning, informed them, saying, The 23 prison indeed found we fast locked with all security, and the guards standing without, before the door: but when we opened it, we found no person within.

16 Then came together also a multitude from the neighbouring cities to Jerusalem, bringing the sick, and those who were disturbed by un-

Now when they heard 24 these words, both the priest and captain of the temple and the chief priests were in the utmost perplexity concerning these things, what

could be the meaning of it.

25 Then came a person and informed them, saying, Lo ! the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain, with the officers, and brought them ; not forcibly, for they were afraid of the people, lest they should stone them.

27 But when they had conducted them, they placed them in the sanhedrim : and the high-

28 priest interrogated them, saying, Did we not lay our strict injunction upon you, that you should not teach in this name ? and, lo, ye have filled Jerusalem with your doctrine, and would fain bring this man's blood upon us.

29 Then Peter and the apostles answering said, We must obey God rather than men.

The God of our fathers hath raised up Jesus, whom ye had killed, suspending him on a

30 tree. Him hath God exalted at his right hand to be a Prince and a Saviour, to give repentance unto Israel, and

32 remission of sins. And we are witnesses of these things ; and the Holy Ghost also, which God hath given to those who obey him.

33 But when they heard this, they were cut asunder as with a saw, and took counsel how to make away with them.

34 Then arose a certain Pharisee, in the sanhedrim,

named Gamaliel, a doctor of the law, held in high esteem by all the people, and ordered the apostles to be taken out for a little space ; and he said unto them, Men

35 of Israel, take heed to yourselves respecting these men, what ye mean to do to them. For before these days arose

36 Theudas, saying that he himself was a singular personage : to whom a number of men, about four hundred, attached themselves : who was taken off ; and as many as obeyed him, were dispersed, and came to nothing.

And after him arose Judas

37 the Galilean, in the days of the enrolment, and drew away a multitude of the populace after him : he also perished, and all, as many as obeyed him, were dispersed.

And as to the matters now

38 before you, I say unto you, Abstain from these men, and leave them to themselves : for if this design or this work be of men, it will come to nothing : but if it be of

39 God, ye cannot overthrow it ; and in that case would be found fighters against God. And to him they assented :

40 and calling in the apostles, after scourging them, they commanded them not to speak in the name of Jesus, and dismissed them.

Then they went rejoicing

41 from the presence of the

sanhedrim, that for his name's sake, they had been counted worthy to suffer this injurious treatment. And all the day long in the temple, and from house to house, they never ceased teaching and preaching Jesus Christ.

CHAP. VI.

1 NOW in those days, when the disciples were multiplied, there arose a murmuring of the Grecian proselytes against the Hebrews, because their widows were overlooked in the daily distribution.

2 Then the twelve assembling the multitude of the disciples, said, It is not fit that we should leave the word of God, to make distribution
3 to the tables. Therefore, brethren, do ye look out for seven men from among yourselves, the best approved, full of the Holy Ghost and wisdom, whom we may appoint to superintend this business. But we
4 will devote ourselves constantly to prayer, and to the ministry of the word.

5 And this saying was very agreeable to all the multitude: and they elected Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte a man of Antioch: whom

they presented before the apostles: and having prayed, they laid their hands upon them.

And the word of God increased: and the number of the disciples in Jerusalem was multiplied greatly; and a vast body of the priests were obedient to the faith.

Now Stephen, full of faith and of power, wrought great miracles and signs among the people. Then rose up certain men of the synagogue of the freed-men, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they could not resist the wisdom and the spirit with which he spoke. Then they suborned men to say, We heard him speak blasphemous things against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and coming upon him, they seized him together, and dragged him to the sanhedrim; and they set up false witnesses, saying, This man doth not cease speaking blasphemous words against this holy place, and the law: for we have heard him affirm, that Jesus the Nazarean, even he, will destroy this place, and change the accustomed ordinances which Moses delivered to us. And fixing their eyes upon him, all who

sat in the sanhedrim, beheld his face as the face of an angel.

CHAP. VII.

1 **THEN** said the high-priest,
Are these things so?

2 He replied, Men, brethren,
and fathers, hear me :

The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said to him, Go forth out of thy country, and from among thy relations, and come hither to a land which I will

4 shew thee*. Then he went out from the country of the Chaldeans, and dwelt in Charran : and from thence, after his father was dead, God removed him as a sojourner into this very country, in which we now dwell.

5 Yet he gave him no inheritance in it, not so much as the print of his foot : yet he promised to give it for a possession to him and to his seed after him, when he had no son. Then spake God to him thus, That his seed should sojourn in a foreign land : and that they should enslave it, and grievously afflict it, four hundred years.

7 And the nation by which they shall be enslaved will I judge, said God : and after these things they shall come

out, and shall worship me in this place†. And he gave 8 him the covenant of circumcision : and so he begat Isaac, and circumcised him on the eighth day ; and Isaac Jacob, and Jacob the twelve patriarchs. And the patri- 9 archs, envious, sold Joseph into Egypt : yet God was with him, and delivered him 10 out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt ; and he appointed him governor over Egypt and all his house. Then came 11 a famine upon all the land of Egypt and Canaan, and great distress : and our fathers found no provisions. But 12 when Jacob heard that there were provisions in Egypt, he sent our fathers, the first time. And the second time Joseph 13 was made known unto his brethren ; and Joseph's family was made known unto Pharaoh. Then sent Joseph, 14 and invited his father Jacob to come to him, and all his kindred, consisting of seventy-five persons. So Jacob 15 went down into Egypt, and died, himself, and our fathers, and they removed him 16 to Sychem, and laid him in the sepulchre which Abraham had bought, at a price paid in silver, of the sons of Emmor, the father of Shechem. But as the time 17

* Gen. xi. 31.

† Gen. xv. 13, 14.

of the promise which God had with an oath confirmed unto Abraham drew nigh, the people increased and multiplied in Egypt, until another king arose, who knew not Joseph. This man, forming crafty designs against our nation, grievously treated our fathers, so as to cause them to expose their children, in order to exterminate the race. At which time Moses was born, and was endued with singular beauty from God, who was brought up three months in the house of his father : and when he was exposed, Pharaoh's daughter took him home, and brought him up for herself, as a son. And Moses was educated in all the wisdom of Egypt, and was mighty in words and actions. But when he had completed his fortieth year, it came into his heart to visit his brethren the children of Israel. And seeing one of them treated injuriously, he defended him, and executed vengeance for him who had suffered the outrage, smiting the Egyptian. For he thought that his brethren would understand that God by his hand would give them deliverance : but they understood not. And the following day he shewed himself to them as they were fighting, and urged them to peace, saying, My friends, ye are

brethren ; wherefore do ye ill treat one another ? Then he who did his neighbour wrong thrust him from him, saying, Who appointed thee a ruler and a judge over us ? Wilt thou kill me, as thou killedst the Egyptian yesterday ? Then fled Moses at this saying, and was a sojourner in the land of Midian, where he begat two sons.

And when forty years were completed, there appeared to him in the desert of mount Sinai the angel of the Lord, in a flame of fire in a bush. But when Moses saw it, he marvelled at the sight : and as he was drawing nearer to observe it, a voice from the Lord came to him, " I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob *." Then Moses trembling, dared not to look farther.

Then the Lord said unto him, " Loose the sandal from thy feet : for the place whereon thou standest is holy ground. Attentive I have beheld the evil treatment of my people in Egypt, and I have heard their groaning, and I am come down to deliver them. And now come hither, I will send thee in to Egypt†." This very Moses whom they had re-

* Exod. iii. 6. † Exod. iii. 5—10.

- jected, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and redeemer by the hand of the angel who appeared to him in the bush.
- 36 He brought them forth, after performing miracles and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is the Moses who said unto the children of Israel, "A prophet shall the Lord your God raise up for you from among your brethren, as myself; him shall ye hear*."
- 38 This is he, who was with the church in the wilderness with the angel who spake to him in the mount Sinai, and with our fathers: who received the oracles of life to give unto us: to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts
- 40 unto Egypt, saying to Aaron, Make us gods who shall go before us: for this Moses, who brought us out of the land of Egypt, we know not what hath happened to him.
- 41 And they made a calf in those days, and brought a sacrifice for the idol, and rejoiced in the works of their own hands.
- 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, Have ye offered me slain beasts and sacrifices forty years in the wilderness, O house of Israel? Yet have ye taken up the tabernacle of Moloch, and the star of your god Remphan, those figures which ye made to pay adoration to them: and I will transport you beyond Babylon*.
- The tabernacle of the testimony was with our fathers in the wilderness, as he that spake to Moses commanded, that he should make it according to the model which he had seen. Which also our fathers having received, brought in with Joshua into the place possessed by the Gentiles; whom God drove out from before the presence of our fathers, unto the days of David; who found favour before God, and sought to procure an habitation for the God of Jacob. But Solomon built an house for him. Though the Most High dwelleth not in temples made with hands; as the prophet saith, "Heaven is my throne, and earth the footstool for my feet: what kind of house will ye build me? saith the Lord: or what place is there for my repose? hath not my hand made all these things†?"

* Amos, v. 25—27.

† Isaiah, lxvi. 1.

* Deut. xviii. 15.

51 Ye stiff-necked and uncircumcised in heart and in ears, ye do always oppose yourselves against the Holy
 52 Ghost : as your fathers, so are ye. Which of the prophets have not your fathers persecuted ? and they killed those who before published the tidings of the coming of that Righteous Person ; of whom ye have now been the betrayers and murderers :
 53 who have received the law through arrangements of angels, yet have not observed it.
 54 Now when they heard these things, they were cut through their hearts as with a saw, and gnashed upon him with their teeth.
 55 But he being full of the Holy Ghost, and looking up stedfastly to heaven, saw the glory of God, and Jesus standing at the right hand of
 56 God ; and he said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God.
 57 Then they screamed out with a great cry, and stopped their ears, and rushed all to-
 58 gether upon him, and dragging him out of the city, stoned him : and the witnesses laid down their garments at the feet of a young
 59 man, named Saul. And they stoned Stephen, in the act of prayer, and saying, Lord Je-
 60 sus, receive my spirit ! Then

falling on his knees, he cried with a loud voice, Lord, impute not to them this sin ! And thus speaking, fell asleep.

CHAP. VIII.

BUT Saul was delighted with his execution.

Now on that very day commenced a great persecution against the church which was at Jerusalem ; and all, besides the apostles, were dispersed through the regions of Judea and Samaria.

Then some pious men assembling, carried Stephen to his grave, and made great lamentation over him.

But Saul ravaged the church, entering into the houses, and dragging men and women, cast them into prison.

Those therefore who were dispersed, travelled through the country, preaching the word. But Philip, going down to a city of Samaria, preached Christ unto them. And the multitudes with united minds were very attentive to the things spoken by Philip, when they heard him, and saw the miracles which he did. For the unclean spirits, roaring with great cries, came forth out of many who were possessed : and many who were paralytic and lame were healed.

8 And there was great joy in that city.

9 But a certain man, named Simon, lived previously in that city, who practised magic, and astonished the nation of Samaria, giving out himself as an extraordinary great personage: to whom all gave heed from the small to the great, saying, This man is the great power of God.
11 And to him they attended, because he had of a considerable time astonished them by his magical tricks. But when they believed Philip, who preached the glad tidings of the things which related to the kingdom of God, and the name of Jesus Christ, they were baptised both men and women. Then Simon also himself believed: and being baptised, he attached himself to Philip, and beholding the signs and great miracles which were performed, he was astonished.

14 But when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he had not fallen on any one of them: only they had been baptised into the name of the Lord Jesus. Then they laid their hands upon them, and

they received the Holy Ghost.

Now when Simon saw, 18 that by the imposition of the apostles' hands, the Holy Ghost was given, he offered them money, saying, Confer 19 on me also this power, that on whomsoever I lay my hands, they may receive the Holy Ghost. But Peter said unto 20 him, May thy silver with thyself go into perdition, because thou hast imagined that the gift of God can be purchased with money. There 21 is for thee neither part nor lot in this word: for thy heart is not right before God. Repent therefore of this thy 22 wickedness, and pray to God, if haply this thought of thy heart may be forgiven thee. For I see that thou art in the 23 gall of bitterness, and the bond of iniquity. Then Si- 24 mon answering said, Pray ye for me unto the Lord, that none of the things which ye have spoken may come upon me.

Then they, after bearing 25 their testimony, and speaking the word of the Lord, returned towards Jerusalem, and preached the gospel in many villages of the Samaritans.

Now the angel of the 26 Lord spake to Philip, saying, Arise, and go towards the south, on the road which leads down from Jerusalem

- to Gaza : it is a wilderness.
- 27 And he arose and went : and lo ! an Ethiopian man, an eunuch, a person in power under Candace queen of the Ethiopians, who was over all her treasury ; he had gone to
- 28 worship unto Jerusalem, and was returning, and sitting in his chariot, was reading the
- 29 prophet Isaiah. Then said the Spirit to Philip, Go up, and approach close to that
- 30 chariot. Then Philip running up to him, heard him reading the prophet Isaiah ; and he said, Well ! but dost thou understand what thou art
- 31 reading ? He replied, How indeed can I, except some person guide me in the way ? And he besought Philip to come up and sit with him.
- 32 The portion of scripture which he had been reading was this : " He was led as " a sheep to the slaughter ; " and as a lamb before him " who sheareth it is dumb, " so he opened not his
- 33 " mouth : in his humiliation " his judgment was taken " away : but his generation " who can describe ? for his " life was taken away from
- 34 " the earth *." Then the eunuch addressing himself to Philip, said, I pray thee, of whom doth the prophet thus speak ? of himself, or of some
- 35 other person ? Then Philip opening his mouth, and beginning from that scripture, preached to him Jesus. But
- as they went on the road, they came to some water : and the eunuch said, Here is water, what forbids my being baptised ? And Philip said,
- If thou believest with the whole heart, it is allowable. Then he answered and said, I believe that Jesus Christ is the Son of God. And he
- bid the carriage stop : and they went down both into the water, both Philip and the eunuch ; and he baptised him. But when they
- were come up out of the water, the Spirit of the Lord caught up Philip, and the eunuch saw him no more : then he went on his way rejoicing. But Philip found
- himself at Azotus : and passing through he preached the gospel in all the cities, until he came to Cæsarea.

CHAP. IX.

BUT Saul, still breathing out threatnings and murder against the disciples of the Lord, applying to the high-priest, besought of him

letters for the synagogues at Damascus, that if he should find any persons of this way, whether men or women, he might bring them in chains to Jerusalem. So advancing

on his journey, he was drawing nigh to Damascus : and

* Isaiah, liii. 7, 8.

- suddenly there shone around him a light from heaven :
 4 and falling on the ground, he heard a voice saying unto him, Saul, Saul, why persecutest thou me? Then said he, Who art thou, Lord? And the Lord said, I am Jesus whom thou art persecuting : It is difficult for thee to kick against the goads.
 6 And trembling and amazed he said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
 7 And the men who travelled with him stood astonished, hearing indeed a voice, but seeing no man.
 8 Then Paul arose from the earth; and when his eyes were opened, he saw no man : but leading him by the hand, they brought him into Damascus. And he was three days seeing nothing, and did neither eat nor drink.
 9 Now there was a certain disciple at Damascus named Ananias; and the Lord said unto him in a vision, Ananias ! And he said, Here I am, Lord. Then the Lord said to him, Arise, go into the street called Strait, and inquire at the house of Judas for one named Saul a man of Tarsus : for, behold, he is praying, and hath seen in a vision a man named Ananias coming to him, and laying his hand upon him, that he may recover his sight. But 13 Ananias answered, Lord, I have heard from many of this man, how many evils he hath inflicted on thy saints at Jerusalem : and here he 14 hath authority from the chief priests to bind all that call upon thy name. But the 15 Lord said unto him, Go : for this man is an elect vessel for me, to bear my name before nations, and kings, and the children of Israel : for I 16 will shew him how many things he must suffer for my name's sake.
 Then went Ananias, and 17 entered into the house; and laying his hands upon him, said, Brother Saul, the Lord Jesus, who was seen by thee in the way that thou camest, hath sent me, that thou mightest recover thy sight, and be filled with the Holy Ghost. And directly there 18 fell from his eyes as it were scales : and he recovered sight instantly, and arose, and was baptised. And when he 19 had taken nourishment, he regained his strength. And Saul continued with the disciples who were at Damascus several days. And immedi- 20 ately he preached Christ in the synagogues, that he is the Son of God. And all 21 who heard him were amazed, and said, Is not this the man

who made havoc at Jerusalem, among those who called on this name? and hither he came for this purpose, that he might carry them in chains
 22 unto the chief priests: But Saul was endued with still greater power, and confounded the Jews who dwelt at Damascus, conclusively evincing that this person is the Messiah.

23 But when many days were fulfilled, the Jews consulted together how to kill him:
 24 but their design was discovered to Saul. And they kept guard at the gates of the city day and night, that they
 25 might kill him. But the disciples taking him by night, got him off through the wall, letting him down in a basket.

26 But when Saul was come to Jerusalem, he attempted to join the disciples: and they were all afraid of him, not crediting that he was a
 27 disciple. Then Barnabas taking him by the hand, brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how boldly he had preached at Damascus in the
 28 name of Jesus. And he was with them coming in, and
 29 going out at Jerusalem: and speaking boldly in the name of the Lord Jesus. And he talked and disputed with the Grecian proselytes: but they

made an attempt to murder him. Then the brethren, 30 when they knew it, brought him down to Caesarea, and sent him off to Tarsus.

Then had the churches 31 peace through all Judaea and Galilee and Samaria, being edified; and walking in the fear of God, and in the consolation of the Holy Ghost, were multiplied.

Now it came to pass, as 32 Peter was passing through all parts, that he went down also to the saints which dwelt at Lydda. And found there a 33 certain man named Aeneas, during six years stretched on a bed, who was paralytic. And Peter said to him, 34 Aeneas, Jesus the Messiah maketh thee whole: arise, and make thine own bed. And he arose immediately. And all who dwelt at Lydda 35 and Saron saw him, and they turned to the Lord.

But there, was, at Joppa a 36 woman, a disciple, named Tabitha; (which by interpretation is called Dorcas :) this woman was full of good works and of alms which she did. But it came to pass that 37 in those days she sickened and died: having then washed her, they laid her out in an upper room. And as 38 Lydda was near to Joppa, the disciples hearing that Peter was there, sent two men to him, entreating him with-

out delay to come over to
 39 them. Then Peter arose and went with them. And they carried him, on his arrival, into the upper room : and all the widows stood round him weeping, and shewing the coats and garments which Dorcas had made, whilst she
 40 was with them. But Peter putting them all out, fell upon his knees, and prayed ; and turning to the body, said, Tabitha, arise ! And she opened her eyes : and when she saw Peter, she sat
 41 up. Then he gave her his hand, and raised her up ; and calling in the saints and the widows, presented her to
 42 them alive. And it was known through all Joppa ; and many believed on the
 43 Lord. Then it came to pass, that he abode many days at Joppa with one Simon a tanner.

CHAP. X.

1 NOW there was a man at Casarea named Cornelius, a centurion of the cohort called the Italic, a man of piety, and who feared God with all his house, giving much alms to the people, and praying to God continually. He saw in a vision
 2 evidently about the ninth hour of the day an angel of God coming to him, and saying to him, Cornelius. Then
 3 looking stedfastly on him, and being terrified, he said, What means this, Lord ? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, 5 and inquire for Simon, who is surnamed Peter : he lodg- 6 eth with one Simon a tanner, whose house is near the sea : this man will tell thee what thou must do. But when the 7 angel departed who spake to Cornelius, he called two of his domestics, and a pious soldier, persons who constantly were in attendance upon him ; and relating all things 8 to them, sent them to Joppa. Then the next morning, as 9 they were on their journey, and drew near to the city, Peter went up to the flat roof to pray about the sixth hour : and he grew very hungry, 10 and desired something to eat : but whilst they were getting it ready, a sacred ecstasy fell upon him : And he saw hea- 11 ven opened, and there descended to him a certain vessel, as a great sheet with chains at the four corners, and resting upon the earth : in which were all the qua- 12 drupeds of the earth, and wild beasts, and reptiles, and birds of the air. And there 13 came a voice to him, Rise, Peter ; slay and eat. But 14 Peter said, By no means, Lord ; for I have never at

any time eaten of any thing
 15 common or unclean. And
 the voice again a second time
 came to him, What God
 hath cleansed, call not thou
 16 unclean. This was thrice
 repeated: and the vessel was
 again taken up into heaven.

17 But while Peter was per-
 plexed in himself what was
 meant by the vision which he
 had seen, then, behold! the
 men which had been sent by
 Cornelius having inquired
 out the house of Simon,
 18 stood before the door, and
 calling, asked if Simon, sur-
 named Peter, lodged there.

19 But while Peter was musing
 upon the vision, the Spirit
 said to him, Lo! three men
 are inquiring after thee.

20 Arise then, and go down,
 and go with them, entertain-
 ing no doubt, for I have sent

21 them. Then Peter went
 down to the men who were
 sent by Cornelius to him;
 and said, Lo! I am the per-
 son that ye ask for: what is
 the business on which ye are
 22 come hither? Then they said,
 Cornelius a centurion, a just
 man, and one that feareth
 God, and of good report
 with all the nation of the
 Jews, has been divinely ad-
 monished by a holy angel to
 send for thee to his house, to
 hear words from thee.

23 Then inviting them in, he
 lodged them there. And the
 next morning Peter went with

them, and some of the bre-
 thren from Joppa accompa-
 nied him. And the next day 24
 they entered into Cæsarea.
 Now Cornelius was expect-
 ing them, having called to-
 gether his relations and near-
 est friends. And as Peter 25
 was entering, Cornelius met
 him, and falling at his feet,
 paid him homage. But Peter 26
 raised him up, saying, Arise;
 I also myself am a man. And 27
 conversing with him, he en-
 tered, and found many assem-
 bled together.

And he said unto them, 28
 Ye know how contrary it is
 to established usage, for a
 man who is a Jew to associate
 with or visit one of another
 nation; but God hath shewed
 me to call no man common
 or unclean. Wherefore arise 29
 without a word, I came when
 invited: I beg to know there-
 fore for what purpose ye have
 sent for me?

Then Cornelius said, Four 30
 days ago I was fasting till
 this hour; and at the ninth
 hour I was praying in my
 house, and, lo! a man stood
 before me in shining apparel,
 and said, Cornelius, thy 31
 prayer is heard, and thy aims
 are remembered before God.
 Send therefore to Joppa, 32
 and invite Simon, whose sur-
 name is Peter, to come to
 thee; he lodgeth in the house
 of Simon the tanner, near
 the sea: who, when he is

- come will talk with thee.
- 33 Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore are all we here present before God, to hear all things that are given in charge to thee from God.
- 34 Then Peter opening his mouth, said, In truth I perceive that God is not a respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.
- 35 The word which he sent to the children of Israel, preaching peace by Jesus Christ, (he is Lord of all,) ye know: even that which was the common talk through all Judea, beginning from Galilee, after the baptism which John preached; respecting Jesus, who was of Nazareth, how God had anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were tyrannically oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the region of the Jews, and in Jerusalem; whom they killed suspending him on a tree: him God raised up the third day, and ordained that he should be visibly manifested; not to all the people, but to witnesses chosen before of God, even to us, who did eat and drink with him after he was arisen from the dead. And hath 42 commanded us to proclaim to the people, and to bear our testimony that this is the person who is ordained of God the Judge of the living and the dead. To him bear 43 all the prophets witness, that through his name every one who believeth in him, shall receive remission of sins.
- While Peter was yet speaking these words, the Holy Ghost fell on all who heard the discourse. And they of 45 the circumcision who were believers, as many as came with Peter, were amazed, because even on the Gentiles the gift of the Holy Ghost was poured out. For they 46 heard them speaking in different languages, and magnifying God. Then Peter addressed them, Can any one 47 forbid the water for baptising these persons, who have received the Holy Ghost as well as we? So he commanded them to be baptised 48 in the name of the Lord. Then they entreated him to tarry there some days.

CHAP. XI.

NOW the apostles and brethren who were in Judea heard that the Gentiles also had received the word of God. And when Peter went 2 up to Jerusalem, they of the

circumcision disputed with
 3 him, saying, Thou hast gone
 in to men holding uncircum-
 cision, and hast eaten with
 them.

4 Then Peter taking up the
 matter from the beginning,
 explained it to them regu-
 5 larly, saying, I was in the
 city of Joppa praying: and
 I saw in a trance a vision, a
 certain vessel descending as a
 vast sheet let down from hea-
 ven by its four corners; and
 6 it came close to me: on
 which looking attentively, I
 perceived, and saw the qua-
 drupeds of the earth, and
 the wild beasts, and the rep-
 tiles, and the birds of the
 7 air. Then I heard a voice
 saying to me, Rise, Peter;
 8 slay and eat. But I said, By
 no means, Lord: for never
 yet hath any thing common
 or unclean entered into my
 9 mouth. But the voice re-
 plied the second time from
 heaven, What God hath
 cleansed, call not thou com-
 10 mon. Now this was repeated
 thrice: and the whole with-
 drawn again into heaven.
 11 And, lo! immediately three
 men stood before the house
 where I was, sent from Cæ-
 12 sarea unto me. And the
 Spirit bade me go with them,
 making no hesitation. But
 with me went also these six
 brethren, and we entered in-
 13 to the man's house: and he
 informed us how he had seen

an angel in his house, stand-
 ing and saying to him, Send
 men to Joppa, and invite Si-
 mon, who is surnamed Peter;
 who will speak words to thee, 14
 by which thou mayest be
 saved, and thy house. So 15
 when I had begun to speak,
 the Holy Ghost fell on them,
 just as on us at the beginning.
 Then I recollected the word 16
 of the Lord, how he had
 said, John indeed baptised
 with water; but ye shall be
 baptised with the Holy Ghost.
 If God then gave an equal 17
 gift to them even as to us,
 on believing on the Lord Je-
 sus Christ; I, indeed, who
 was I, that I should be able
 to restrain God?

So when they heard these 18
 things they were satisfied,
 and glorified God, saying,
 Well! then hath God even
 to the Gentiles given repent-
 ance unto life.

Now those also who were 19
 dispersed by the persecution
 which arose on account of
 Stephen passed on as far as
 Phenice, and Cyprus, and
 Antioch, speaking the word
 to no man except the Jews
 only. And some of them 20
 were men of Cyprus and Cy-
 rene, who, when they arriv-
 ed at Antioch, spake to the
 Grecian proselytes, preach-
 ing the Lord Jesus. And the 21
 hand of the Lord was with
 them: and a vast multitude
 believing, turned to the Lord.

22 And the report concerning them was heard in the ears of the church which was at Jerusalem : and they dispatched Barnabas, to go as far as Antioch. Who, when he arrived there, and beheld the grace of God, rejoiced, and exhorted them all, with full purpose of heart to adhere to the Lord. For he was a good man, and full of the Holy Ghost and of faith : and a great multitude was added to the Lord.

25 Then went forth Barnabas to Tarsus, in search of Saul : and having found him, he brought him to Antioch. And it came to pass, that during a whole year they were jointly employed in that church, and taught a vast multitude, and they called for the first time in Antioch the disciples Christians. Now there came down in those days prophets from Jerusalem to Antioch. And one of them named Agabus, rising up, signified by the spirit that a great famine was coming upon the whole habitable globe : which also came in the reign of Claudius Cæsar. Then the disciples, as everyman had ability, determined every individual of them to send a sum to be distributed among the brethren who dwelt in Judea : which also they did, sending it off to the presbyters by

the hand of Barnabas and Saul.

CHAP. XII.

NOW at that time Herod the king stretched forth his hand to treat cruelly certain persons belonging to the church. And he slew James the brother of John with a sword. And seeing how agreeable this was to the Jews, he proceeded to seize Peter also. (Then were the days of unleavened bread.) Whom having apprehended, he put him in prison, delivering him to four quaternions of soldiers to keep guard over him ; intending after the Passover to bring him forth to the people for execution. So then Peter was kept in prison : but fervent prayer was offered up by the church to God for him. Now when Herod was going to bring him forth, the same night was Peter fast asleep between the two soldiers, fastened to them with two chains : and the guards before the door kept the prison. And, lo ! an angel of the Lord stood there, and light glared through the apartment : then with a stroke on Peter's side, he roused him up, and said, Arise quickly. And his chains fell from his hands. And the angel said to him, Gird thyself up, and bind on

thy sandals. And he did so. And he said unto him, Wrap thyself in thy mantle, and follow me. And going out, he followed him; and knew not that it was a reality which was done by the angel; but he supposed he saw a vision. So passing through the first ward and the second, they came to the iron door which leads into the city, which opened to them spontaneously: and being come out, they walked forward through one street; and immediately the angel departed from him. And Peter coming to himself, said, Now I know assuredly, that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and all the eager expectation of the people of the Jews. And after considering with himself, he went to the house of Mary the mother of John, who is surnamed Mark; where many were thronged together, and praying. Peter then knocking at the door of the gateway, there came a damsel to ask who was there, named Rhoda. And well knowing Peter's voice, she opened not the door for joy; but running in, told that Peter was standing before the door. But they said, Thou art raving. But she confidently persisted that it was so. Then they said, It is his angel. But Peter continued knocking: and they opened the door and saw him, and were astonished. Then beckoning with the hand that they should be silent, he informed them in what manner the Lord had brought him out of the prison. And he said, Tell James and the brethren these things. And departing thence he went into another place.

Now when the day broke, there was no small stir among the soldiers, what could possibly become of Peter. And Herod sought him out earnestly, but not being able to find him, after having examined the guards strictly, he commanded them to be executed. And going down from Jerusalem to Cæsarea, took up his abode there.

Now Herod was fiercely bent on war against the Tyrians and Sidonians: but they presented themselves unanimously before him, and ingratiating themselves with Blastus who was over the king's bedchamber, they begged for peace; because their country received all their supply of provisions from the king's territories. Then on a day appointed, Herod, arrayed in royal apparel, and seated on his throne, made an harangue unto them. And the populace shouted, It is the voice of a god, and

- 23 not a man. But instantly the angel of the Lord smote him, because he gave not the glory to God: and being devoured with worms, he expired.
- 24 But the word of the Lord increased, and was widely
- 25 diffused. Then Barnabas and Saul departed from Jerusalem, having completed the distribution of the sum entrusted with them; and they took with them John, whose surname was Mark.

CHAP. XIII.

- 1 NOW there were at Antioch, according to the established church, prophets and teachers; such as Barnabas, and Simeon called Niger the black, and Lucius a Cyrenian, and Manaen, Herod the tetrarch's foster-
- 2 brother, and Saul. And as they were employed in the ministry, and kept a fast, the Holy Ghost said, Set apart for me now both Barnabas and Saul for the work whereunto I have called them. Then having kept
- 3 a fast and prayed, and laid their hands on them, they
- 4 sent them out. They then being sent forth indeed by the Holy Ghost, went down to Seleucia; and from thence
- 5 sailed to Cyprus. And being at Salamis, they preached the word of God in the synagogues of the Jews: and they had John also as their attendant. Now as they travelled through the island as far as Paphos, they found a certain person who professed magic, a false prophet, a Jew, whose name was Barjesus: who was with the pro-
- 7 consul Sergius Paulus, an intelligent man; he inviting to his house Barnabas and Saul, desired earnestly to hear the word of God. But
- 8 Elymas the magician (for such is his name when interpreted) opposed them, seeking to pervert the proconsul from the faith. Then Saul
- 9 (now Paul), filled with the Holy Ghost, and fixing his eyes upon him, said, O thou
- 10 full of all guile and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease perverting the straight ways of the Lord? And now, behold, the hand of the Lord
- 11 is upon thee, and thou shalt be blind, seeing the sun no more for a season. And instantly there fell on him a thick mist and darkness; and groping about he sought some to lead him by the hand. Then when the pro-
- 12 consul saw what was done, he believed, being struck with the doctrine of the Lord.
- 13 Hereupon sailing from Paphos, they who were about

Paul came to Perga in Pamphylia: but John departing from them returned to Jerusalem. And they departed from Perga, and came to Antioch in Pisidia, and entering into the synagogue on the sabbath-day, they sat down. Then after the reading of the law and the prophets, the rulers of the synagogues sent to them, saying, Men and brethren, if ye are disposed to give a word of exhortation to the people, speak.

Then Paul arose, and waving his hand, said, Men of Israel, and ye that fear God, hear me. The God of this people Israel selected our fathers, and exalted the people during their abode in the land of Egypt, and with a mighty arm brought he them out of it. And about the space of forty years he bore with their behaviour in the wilderness. And destroying seven nations in the land of Canaan, he distributed their territory to them by lot. And after these things, during a space of about four hundred and fifty years, he gave them judges until Samuel the prophet. And from that time they desired a king: and God gave them Saul the son of Kis, a man of the tribe of Benjamin, during forty years. And removing him, he raised up unto them David to be

king; respecting whom also he spake testifying, "I have found David the son of Jesse, a man after my own heart, who shall perform all my intentions *." From this man's seed according to the promise hath God raised up to Israel a Saviour, Jesus: John having preached before his first coming the baptism of repentance to all the people of Israel. But as John was finishing his course, he said, Whom do ye suppose me to be? I am not *the Messiah*. But, behold! he is coming after me, the sandals of whose feet I am not worthy to loose. Men and brethren, children of the race of Abraham, and all among you who fear God, to you is the word of this salvation sent. For they who dwell at Jerusalem, and their rulers, being ignorant of him, and the words of the prophets that are read every sabbath-day, by condemning him have fulfilled them. And though they found no cause of death in him, they besought Pilate that he might be killed. But when they had finished all things that were written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days by those who went up with

- him from Galilee to Jerusalem, who are his witnesses
 32 to the people. And we preach to you the promise made to our fathers; for this hath God fulfilled to their children, even to us, in
 33 raising up Jesus: as it is also written in the second Psalm, "Thou art my Son, this day
 "have I begotten thee*." But that he raised him from the dead, no more in future
 34 to return to corruption, he hath thus spoken, "I will give you the holy things
 "of David, which are
 35 "sure†." Wherefore also he saith in another place, "Thou wilt not permit thy
 "Holy One to see cor-
 36 "ruption†." For David indeed, after having served his own generation by the will
 of God, fell asleep, and was placed with his fathers, and
 37 saw corruption. But he, whom God raised up, saw
 38 no corruption. Be it therefore known unto you, men and brethren, that through
 this man remission of sin is
 39 proclaimed to you: and by this man shall every one who believeth be justified from all
 things, from which it was not possible that he should be justified by the law of Moses.
 40 Take heed then, that this come not upon you, which is spoken by the prophets;
- "Behold, ye despisers, and 41
 "wonder, and perish: for I
 "do a work in your days, a
 "work which ye shall in no
 "wise believe, though one
 "declare it unto you*." But when the Jews were 42
 going out of the synagogue, the Gentiles entreated that
 these words might be spoken to them the following sab-
 bath. And when the syna- 43
 gogue was dismissed, many of the Jews and of the devout
 proselytes followed Paul and Barnabas: who, exhorting
 them, persuaded them to abide steadfast in the grace of
 God. And on the next sabbath 44
 almost all the city thronged together to hear the word of
 God. But the Jews seeing 45
 the multitude, were filled with envy, and opposed the
 things spoken by Paul, con-
 46 tradicting and reviling. Then Paul and Barnabas speaking
 with undaunted boldness, said, It was necessary that
 the word of God should be first spoken unto you: but
 since ye have thrust it from you, and judged yourselves
 not worthy of eternal life, lo! we turn to the Gentiles.
 For so hath the Lord enjoined us, "I have set thee for 47
 "a light of the Gentiles,
 "that thou mightest be for
 "salvation unto the ex-
 "tremity of the earth†."

* Psalm ii. 7.

† Isa. lv. 3.

† Psalm xvi. 10.

* Isa. xlix. 14.

† Isa. xlix. 6.

- 48 Now when the Gentiles heard this, they rejoiced, and glorified the word of the Lord : and they believed, even as many as were ordained to
 49 life eternal. So the word of the Lord was diffused through the whole region.
- 50 Then the Jews stirred up the devout women, and those who were respectable, and the principal persons of the city, and raised up a persecution against Paul and Barnabas, and cast them out of
 51 their borders. But they, shaking off the dust of their feet against them, came to
 52 Iconium. And the disciples were filled with joy, and with the Holy Ghost.

CHAP. XIV.

- 1 NOW it came to pass at Iconium, that they went together into the synagogue of the Jews, and spake in such a manner, as that a vast multitude both of the Jews and Greek proselytes
 2 believed. But the unbelieving Jews stirred up, and maliciously prejudiced the spirits of the Gentiles against the
 3 brethren. A long space therefore continued they there speaking boldly in the Lord, who bore witness to the word of his grace, and granted signs and miracles to be
 4 wrought by their hands. So the multitude was divided : some indeed were with the
 Jews, but others with the apostles. And when there was
 a strong effort made both by the Gentiles and Jews with
 their rulers to ill-treat and stone them, conscious of their
 danger, they fled unto the cities of Lycaonia, Lystra, and Derbe, and the circum-
 jacent country : and there they preached the gospel.
- And there was a certain man at Lystra, who having lost the use of his feet was sitting, being lame from his mother's womb, and who had never been able to walk : this person heard Paul speaking ; who fixing his eyes on him, and discovering that he had faith to be healed, said with a loud
 voice, Stand up firm on thy feet ! And he leaped and walked. But when the multitudes beheld what Paul had done, they lifted up their voice, in the dialect of Lycaonia, saying, The gods in the form of mortals are come down to us. And they called Barnabas, Jupiter ; and Paul, Mercury, because he principally led the discourse.
- Then the priest of Jupiter, who was the presiding deity of their city, brought bulls and garlands unto the gates of the city, and intended to offer a sacrifice with the people. But when the apostles, Barnabas and Paul, heard it,

they rent their garments, and rushed into the crowd, crying out, and saying, Sirs, why do ye these things? We too are mortals subject to the same infirmities with you; preaching to you the gospel, that ye should turn from these vain things unto the living God, who made heaven, and earth, and the sea, and all things which are therein: who in the past generations hath suffered all nations to walk in their own ways. Although indeed he left not himself untestified of, doing us good, giving us from heaven showers, and fruitful seasons, replenishing our hearts with food and gladness. And thus speaking, scarce restrained they the multitudes from offering the sacrifice to them.

Then came the Jews from Antioch and Iconium, and gaining over the multitudes, they stoned Paul, and dragged him out of the city, supposing him to be dead. But as the disciples stood around him, he arose, and entered into the city: and on the morrow he departed with Barnabas for Derbe. And after preaching the gospel in that city, and bringing many to become disciples, they returned to Lystra, and Iconium, and Antioch; strengthening the souls of the brethren, exhorting them to

abide firm in the faith, and that through many afflictions we must pass into the kingdom of heaven. Then appointing them presbyters in every city, by prayer with fastings they commended them to the Lord, on whom they had believed.

Then passing through Pisidia, they came unto Pamphylia. And having spoken the word in Perga, they went down to Attalia: and thence sailed for Antioch, from whence they had been commended to the grace of God for the service which they had performed. So when they arrived they called the church together, and related what great things God had done by them, and that he had opened to the heathen the door of faith.

And there they abode no inconsiderable time with the disciples.

CHAP. XV.

AND certain persons coming down from Judea taught the brethren, That if ye are not circumcised according to the ordinances of Moses, ye cannot be saved. There being therefore no small contention and dispute maintained by Paul and Barnabas against them, they determined that Paul and Barnabas, and certain others of

their body, should go up to the apostles and presbyters at Jerusalem, for the decision of this question. They therefore being sent on their way by the church, passed through Phœnicia and Samaria, giving a particular narrative of the conversion of the Gentiles: and they gave great joy to all the brethren.

4 Then when they arrived at Jerusalem, they were cordially received by the church, and the apostles and presbyters, and they related how great things God had done by them. But up rose some of the pharisaical sect, who professed the faith, insisting, That it was necessary to circumcise them, and to enjoin them to observe the law of Moses.

6 Then the apostles and presbyters were assembled to consider of this matter. When after much dispute, Peter arose, and said unto them,

7 Men and brethren, ye know that a considerable time ago God chose among us, by my mouth, that the Gentiles should hear the gospel-word, and believe. And God, who is the discernor of the heart, bore them witness, giving them the Holy Ghost, even as to us; and made no difference betwixt either us or them, purifying their hearts by faith. Why then

10 now tempt ye God, by im-

posing a yoke on the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved by the grace of the Lord Jesus Christ, in the same way as they. Then the whole multitude kept silence, and listened to Barnabas and Paul, relating how great signs and miracles God had wrought among the Gentiles by them.

Now when they ceased speaking, James replied, saying, Men and brethren, hear me: Simon hath fully related, how at first God graciously looked upon the Gentiles, to take from them a people for his name. And in accord with this are the words of the prophets; as it is written, "After this will I return, and build again the tabernacle of David, that is fallen; and re-edify what hath been dug up from the foundation, and will set it upright again: that the residue of men may diligently seek the Lord, and all the Gentiles, among whom my name is invoked, even among them, faith the Lord, who doth all these things *." Known unto God from the beginning are all his works. Therefore I am decided, that we give no unnecessary disquietude to those who from the heathen

* Amos, ix. 11, 12.

- 20 have turned to God: but that we write to them, that they abstain from pollutions of idol *sacrifices*, and from whoredom, and from what is strangled, and from blood.
- 21 For Moses for ages past in every city hath those who preach him, being read in the synagogues every sabbath-day.
- 22 Then it was determined by the apostles and presbyters with the whole church, to send select men from themselves unto Antioch with Paul and Barnabas; Judas surnamed Barsabas, and Silas, leading men among the
- 23 brethren; writing a letter by their hand, in these words;
- The apostles and presbyters and the brethren, to the brethren from among the Gentiles which are at Antioch, and in Syria, and Cilicia, greeting: Forasmuch as
- 24 we have heard, that certain persons who went out from us have disturbed you with discourses, unsettling your minds, insisting, that you should be circumcised, and observe the law: to whom we gave no such charge:
- 25 it hath seemed fit to us, assembled unanimously, to send unto you select men with our beloved Barnabas and Paul,
- 26 men who have hazarded their lives for the name of
- 27 our Lord Jesus Christ. We have sent therefore Judas and Silas, and they by word of mouth will tell you the same things. For it hath seemed 28 good to the Holy Ghost and to us, to lay upon you no other burden except these things which are of absolute necessity; that ye abstain 29 from eating whatever is sacrificed to idols, and from blood, and from what is strangled, and from whoredom; from which things carefully preserving yourselves, ye shall do well. Farewell.
- They then being thus dispatched, came to Antioch: and assembling the multitude, they delivered the letter: and when they had read 31 it, they rejoiced in the consolation of it.
- Then Judas and Silas, being also themselves prophets, exhorted the brethren in many a discourse, and established them. And having stayed 32 their time, they were dismissed in peace from the brethren to the apostles. However Silas 34 thought proper to abide there. Paul also and Barnabas abode 35 at Antioch, teaching and preaching, with many others also, the word of the Lord.
- Then after certain days 36 said Paul to Barnabas, Let us now return and visit our brethren in every city among whom we have preached the word of the Lord, that we may see how they hold on,

THE ACTS.

- 37 Now Barnabas had resolved to take with him John, whose
38 surname is Mark: But Paul did not think him a fit person to take with them, who had withdrawn from them from Pamphylia, and no longer went with them to the
39 service. So there grew up a sudden quarrel, insomuch that they separated from each other: and Barnabas, taking Mark with him, sailed
40 away to Cyprus: but Paul selecting Silas, departed, being commended by the brethren to the favour of God.
41 And he passed through Syria and Cilicia, confirming the churches.

CHAP. XVI.

- 1 THEN he came to Derbe and Lystra: and, behold! a certain disciple was there, named Timothy, the son of a certain Jewish woman, who believed; but his father was
2 a Greek: who was highly spoken of by the brethren at
3 Lystra and Iconium. Him Paul resolved to take out with him; and took and circumcised him because of the Jews who were in those places: for they all knew his father, that he was a Greek.
4 So as they passed through the cities, they delivered to them for their observance the ordinances decreed by the apostles and
presbyters that were at Jerusalem.
Then were the churches established truly in the faith, and increased in number daily. So passing through Phrygia and the region of Galatia, being forbidden by the Holy Ghost to speak the word in Asia, coming as far as Mysia, they made an effort to go unto Bithynia: but the Spirit permitted them not. Whereupon passing by Mysia they went down to Troas. And a vision by night appeared to Paul; a certain man, a Macedonian, stood by him, entreating him, and saying, Pass over into Macedonia, and help us. But when he saw the vision, immediately we sought to go forth into Macedonia, concluding that the Lord had called us to preach the gospel to them. Therefore sailing from Troas, we came in a direct course to Samothrace, and the next day to Neapolis; and from thence to Philippi, which is the first city in that part of Macedonia, and a colony: and we abode in that city some days.
And on the sabbath-day we went forth out of the city to the river side, where an oratory was by custom established; and sitting down, we spoke to the women who there assembled. And a certain woman, Lydia by name,

- a feller of purple, from the city of Thyatira, a worshipper of God, hearkened: whose heart the Lord thoroughly opened, to attend to the words spoken by Paul.
- 15 So when she was baptised, and her house, she entreated, saying, Since ye have judged that I am faithful to the Lord, come and abide at my house. And she constrained us,
- 16 Now it happened as we were going to the oratory, a certain damsel having a pythonic spirit met us, who produced for her masters much gain as a fortune-
- 17 teller: she following Paul and us, cried out, saying, These men are the servants of the most high God, who preach to you the way of sal-
- 18 vation. And this she did for several days. Then Paul was wearied out, and turning, said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that very
- 19 hour. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the forum before the chief rulers, and presenting them to the magistrates, they said, These are the men that exceedingly disturb the peace of our city,
- 20 being Jews, and enjoin customs which it is not lawful for us to receive, or to practise, being Romans. And 22 the populace stood up together against them: and the magistrates, after having had their garments torn from their backs, commanded them to be beaten with rods. And laying on them many 23 stripes, cast them into prison, commanding the jailor to keep them in safe custody: who, receiving such an in- 24 junction, thrust them into the inner prison, and made their feet fast in the stocks. But 25 about midnight Paul and Silas, after joining in prayer, sang hymns to God: and the prisoners heard them. And suddenly there was a 26 great earthquake, so that the very foundations of the prison were shaken: and instantly all the doors flew open, and every man's chains were loosed. Then the jailor be- 27 ing roused from sleep, and seeing the doors of the prison open, drew his sword, going to destroy himself, supposing the prisoners had escaped. But Paul called out with a 28 loud voice, saying, Do thyself no injury: for we are all here. Thereupon calling for 29 a light, he rushed in, and fell down trembling before Paul and Silas; and having 30 first brought them out, said, Sirs! what must I do to be saved? And they said, Be- 31 lieve on the Lord Jesus

Christ, and thou shalt be saved, thou, and thy house.
 32 And they spake unto him the word of the Lord, and to all
 33 who were in his house. And taking them that same hour of the night, he washed their stripes; and was baptised, himself and all who belonged
 34 to him immediately. And when he had brought them into his house, he spread the table, and greatly rejoiced with all his household, believing in God.
 35 But when it was day, the magistrates sent the lictors, saying, Set those men at
 36 large. Then the jailor told these words to Paul, That the magistrates had sent to set them at liberty: now therefore, *said he*, get ye out, and pursue your journey in
 37 peace. But Paul said to them, They have beaten us publicly, uncondemned, men that are Roman citizens, and have cast us into prison; and would they now clandestinely send us away? no, verily; but let them come themselves
 38 and fetch us out. Then the lictors reported all these words to the magistrates: and they were terrified, when they heard they were Roman
 39 citizens. So they came and spoke kindly to them, and fetching them out, besought them to depart from the city.
 40 Then leaving the prison, they went unto Lydia; and when

they had seen the brethren, they comforted them, and went their way.

CHAP. XVII.

SO journeying through Am-
 phipolis and Apollonia, they came to Thessalonica, where there was a synagogue of Jews: And Paul, accord-
 2 ing to his usual custom, went in to them, and for three sabbaths he reasoned with them from the scriptures, opening them clearly, and
 3 laying it evidently down that the Messiah must suffer, and rise again from the dead; and that this man is the Messiah, even Jesus, whom I
 preach unto you. And some 4 of them believed, and associated themselves with Paul and Silas; and of the religious Greeks a vast multitude, and of the wives of the first people not a few. But 5 the unbelieving Jews, roused to a fit of zeal, and taking some of the lowest vulgar, men of vile characters, and raising a mob, set the city in an uproar, and besetting the house of Jason, sought them to bring them unto the peo-
 ple. But not finding them 6 there, they dragged Jason and certain brethren to the city magistrates, roaring out, These are the men who are movers of sedition through the world, and are come in

7 hither; whom Jason has entertained in his house: and the practice of all these fellows is in direct opposition to all Cæsar's ordinances, for they affirm that another is
8 king, one Jesus. And they greatly agitated the people and the city magistrates when
9 they heard these things. So after taking sufficient security from Jason and the rest, they dismissed them.

10 Then the disciples immediately by night sent off both Paul and Silas to Berea; who were no sooner arrived, than they went into the syn-
11 agogue of the Jews. Now these were more liberally minded men than those of Thessalonica, for they received the word with all readiness of mind, daily examining the Scriptures if these
12 things were really so. Then many of them truly believed: and of the Grecian proselyte women of respectability, and of the men not a few.

13 But when the Jews of Thessalonica knew that at Berea also the word of God was preached by Paul, they came thither, and stirred up
14 the populace. Then immediately on this the brethren sent off Paul, to go as if by sea: but Silas and Timothy
15 abode there still. And those who conducted Paul brought him as far as Athens, and receiving an injunction for

Silas and Timothy that they should come to him as speedily as possible, they departed.

Now while Paul waited 16 for them at Athens, his spirit within him was greatly grieved, beholding the city so devoted to idolatry. Therefore 17 he reasoned in the synagogue with the Jews, and those who worshipped there, and in the forum every day with those he happened to meet.

Then certain of the Epicu- 18 rean and Stoic philosophers attacked him: and some said, What will this chattering fellow say? but others, He seemeth to be a preacher of foreign deities, because he preached to them Jesus and the resurrection. So they 19 took him and led him to the hill of Mars, saying, May we know what this novel doctrine taught by thee is? For thou bringest some 20 strange stories to our ears; we wish therefore to know what these things mean. Now all the Athenians and 21 the strangers who come to sojourn there, take pleasure in spending their time in nothing else but in talking, or hearing of some novelty.

Then Paul standing in the 22 midst of the Areopagus said, Ye men of Athens, I observe that in all things ye are too much devoted to the worship of demons: For as I 23

walked about, and attentively viewed the objects of your worship, I found even an altar on which was this inscription, TO THE UNKNOWN GOD. Whom therefore ye in ignorance adore, him I
 24 preach unto you. The God who created the world, and all things in it, he that is Lord of heaven and earth, dwelleth not in temples of
 25 man's construction; nor is he served by human hands, as if he needed any creature, himself imparting to all beings life, and breath, and all
 26 things. And hath made from one man's blood all the nations of mankind, to dwell upon the whole face of the earth, fixing the predetermined periods of their existence, and the boundaries of
 27 their several abodes; that they should seek the Lord, if indeed they might haply grope him out, and find him, though truly he is not far from any individual of us:
 28 for from him we derive life, and power of motion, and existence; as also some of your own poets have said, "For we are even his off-
 29 spring." Being then the offspring of God, we ought not to imagine that the Divinity is like to gold, or silver, or stone sculptured by human
 30 art or contrivance. These times indeed of ignorance God then overlooked; but

he now commands all men in every place to repent: because he hath fixed the day in which he will judge the whole world in righteousness by the man whom he hath appointed; affording evidence of this to all, by raising him from the dead.

But when they heard of 32 the resurrection from the dead, some scoffed: and others said, We will hear thee again on this subject. And so Paul departed from 33 the midst of them. But cer- 34 tain persons cleaving to him, believed: among whom was even Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

AND after these transactions, Paul departing from Athens, came to Corinth; and finding a certain 2 Jew named Aquila, a native of Pontus, lately arrived from Italy, with Priscilla his wife, (because Claudius had issued an order that all Jews should depart from Rome,) he turned in to them. And as he 3 was of the same occupation, he abode with them, and worked, (for by trade they were tent-makers:) and he 4 discoursed in the synagogue every sabbath-day, and persuaded both the Jews and the

- 5 Greek proselytes. And when Silas and Timothy were come from Macedonia, Paul felt a strong impulse on his spirit, and forcibly testified to the Jews, that Jesus was the
- 6 Messiah. But as they continued opposing and blaspheming, he shook his garments, and said unto them, Your blood be upon your own heads; I am pure from it: from this moment will I go
- 7 to the Gentiles. And departing thence, he came to the house of a person, called Justus, one who worshipped God, whose house was contiguous to the synagogue. But
- 8 Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed, and were baptised.
- 9 Then spake the Lord in a vision by night to Paul, Fear not, but speak; and hold not
- 10 thy peace: for I am with thee, and no man shall set himself against thee to do thee harm; because I have much
- 11 people in this city. And he sat down there a year and six months, teaching among them the word of God.
- 12 But when Gallio was the proconsul of Achaia, the Jews, with one accord, rose up against Paul, and brought him to the judgment-seat, saying, This is the fellow
- 13 that earnestly persuades men to worship God contrary to the law. Then Paul being 14 about to open his mouth, Gallio said to the Jews, If indeed this was now a matter of injustice, or wicked knavery, with reason I should hear you patiently; but if it 15 be merely a controversy about the word, and names, and a law peculiar to yourselves, settle it yourselves: for I will be no judge of these matters. And he drove them 16 from the judgment-seat. Then 17 all the Greeks laid hold on Sosthenes the ruler of the synagogue, and beat him before the tribunal. And Gallio paid no regard to any of these things.
- Then Paul abode there yet 18 many days, and taking leave of the disciples, he set sail for Syria, and with him Priscilla and Aquila; having cut off his hair at Cenchrea: for he had a vow. And he 19 came to Ephesus, and left them there: but he himself went into the synagogue, and discoursed with the Jews. But when they were impor- 20 tunate with him to prolong his stay among them, he consented not; but took his 21 leave of them, saying, I must by any means keep the approaching feast at Jerusalem: but I mean to return to you again, if God so please. So he sailed from Ephesus. And 22 landing at Cesarea, he went up, and having saluted the

church at *Jerusalem*, he went
 23 down to Antioch. And after
 making some stay, he departed,
 passing in regular order
 through the Galatian district,
 and Phrygia, confirming all
 the disciples.

24 Now a certain Jew named
 Apollos, an Alexandrian by
 birth, a man of eloquence,
 who was powerful in the
 Scriptures, had come to

25 Ephesus. He was instructed
 in the way of the Lord: and
 being fervent in spirit, he
 spake and taught very dili-
 gently the things concerning
 the Lord, though knowing
 only the baptism of John.

26 So this man began to speak
 with great boldness in the sy-
 nagogue: but when Aquila
 and Priscilla heard him, they
 took him home with them,
 and more accurately expound-
 ed to him the way of the

27 Lord. And when he wished
 to pass over to Achaia, the
 brethren wrote, exhorting
 the disciples to receive him;
 who arriving, contributed
 much to *confirm* those who

28 believed through grace. For
 he strenuously argued with
 the Jews in public, demon-
 strating by the Scriptures
 that Jesus is the Messiah.

CHAP. XIX.

1 NOW it came to pass that
 during the time Apollos
 was at Corinth, Paul, after

passing through the upper
 provinces, came to Ephe-
 sus; and finding certain dis-
 ciples, said unto them, Have
 2 ye received the Holy Ghost
 since ye believed? And they
 said unto him, We have not
 even heard if the Holy Ghost
 is *given*. And he asked them, 3

Into what then were ye bap-
 tised? And they replied,
 Into John's baptism. Then 4

said Paul, John indeed bap-
 tised with the baptism of re-
 pentance, saying to the peo-
 ple, That they should believe
 on him who was coming after
 him, that is, in Christ Jesus.

Now when they heard it, 5
 they were baptised into the
 name of the Lord Jesus.

And Paul laying on them his
 hands, the Holy Ghost came
 upon them; and they spake
 with tongues, and prophesied.

And the men were in all 7
 about twelve. And entering 8

into the synagogue, he spake
 boldly during three months,
 reasoning and persuading the
 things that concern the king-
 dom of God. And when 9

some were hardened, and
 infidel, speaking evil of the
 way before the people, he
 withdrew from them, and se-
 parated the disciples, dis-
 coursing daily in the school
 of one Tyrannus. And this 10

he did for two years; so that
 all who dwelt in Asia heard
 the word of the Lord Jesus,
 both Jews and Greeks. And 11

- God wrought by the hands of Paul extraordinary miracles; so that even from his skin there were brought handkerchiefs and aprons unto the diseased, and their disorders were chased from them, and the evil spirits came out of them.
- Then certain of the Jews, who went about as exorcists, attempted to make mention of the name of the Lord Jesus over those who had evil spirits, saying, We adjure you by Jesus whom Paul preacheth. And they were seven sons of Sceva a Jew, a chief priest, who did this.
- Then the evil spirit replied, Jesus I know, and Paul I know; but who are ye? And the man sprang upon them, in whom was the evil spirit, and getting the mastery over them, prevailed against them, so that they fled out of that house naked and wounded. And this was known to all, both Jews and Greeks, who dwelt at Ephesus: and fear fell on them all, and they magnified the name of the Lord. And many of those who believed came, confessing and declaring their practices. And many of those who practised magical arts brought the books, and burned them before all men; and they calculated the prices of them, and found them worth fifty thousand pieces of silver. So mightily did the word of God increase and prevail.
- Now when these things were accomplished, Paul purposed by the Spirit, passing through Macedonia and Achaia, to go to Jerusalem, saying, That after I have been there, I must see Rome also. Then he dispatched into Macedonia two of those who attended upon him, Timothy and Erastus; while he himself continued a while longer in Asia. And there happened at that time no small disturbance about this way. For a person named Demetrius, a silversmith, who made little temples in silver to represent that of Diana, brought to the artificers no small gain; whom collecting together, with the workmen also of such tinkers, he said, Sirs, ye know that by this employment we make our advantageous livelihood: and ye see and hear how not only at Ephesus, but almost through all Asia, this fellow Paul, by his persuasions, hath perverted a vast multitude, affirming that they are not gods which are made with hands: so that not only is this our trade in danger of falling into contempt, but also that this temple of the great goddess Diana should be counted as nothing, and that henceforth also her magnificence should be utter-

ly destroyed, whom all Asia
and the whole world worship-
28 peth. On hearing this then,
and being filled with rage,
they cried out, saying, Great
is Diana of the Ephesians.

29 And the whole city was filled
with confusion; and they
rushed unanimously into the
theatre, dragging with them
Gaius and Aristarchus, Ma-
cedonians, Paul's travelling
30 companions. But though

Paul wished to go in to the
people, the disciples would

31 not permit him. And some
of the Asiarchs also, who
were his friends, sent unto
him, admonishing him not
to venture himself into the

32 theatre. So they were cry-
ing out some one thing and
some another: for the assem-
bly was a scene of confusion,
and the greater part knew
not on what account they

33 were collected together. Then
out of the crowd they brought
forward Alexander, the Jews
pushing him on: and Alex-
ander, waving his hand,
would fain have addressed his

34 apology to the people. But
when they knew he was a
Jew, one shout burst from
all, crying for about the
space of two hours, Great is
Diana of the Ephesians.

35 Then the recorder having
quieted the multitude, said,
Men of Ephesus, who indeed
is the man that doth not
know that the city of the

Ephesians is wholly devoted
to the great goddess Diana,
and to the image which fell
down from Jupiter? These 36
things being then incontro-
vertible, it becomes you to
be quiet, and to do nothing
with precipitation. For ye 37
have brought hither these
men, neither robbers of the
temple, nor blasphemers of
your goddesses. If then indeed 38
Demetrius and the artificers
that are with him have a
charge against any man, the
courts are held, and there
are proconsuls: let them im-
plead one another. And if 39
ye have any dispute about
other matters, it shall be ter-
minated in a lawful assembly.
For we are even in danger 40
of being called to account
for this day's insurrection,
there being no cause on ac-
count of which we can jus-
tify this tumultuary con-
course: and so saying, he 41
dissolved the assembly.

CHAP. XX.

THEN after the tumult was 1
quieted, Paul called to
him the disciples, and taking
his leave, departed to go into
Macedonia. And passing 2
through those parts, and hav-
ing exhorted them with much
discourse, he went into
Greece. And after three 3
months stay, as the Jews
were lying in wait for him,

when he was just embarking for Syria, he determined to return through Macedonia.

- 4 And there accompanied him as far as Asia, Sopater a Berean; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus, Asiatics.
- 5 These going before tarried for us at Troas. And we sailed from Philippi after the days of unleavened bread, and came to them to Troas after five days; where we stayed seven days. And on the first day of the week, when the disciples were assembled to break bread, Paul preached unto them (ready to depart on the morrow), and extended his discourse until midnight.
- 8 Now there were many lamps in the upper room, where they were assembled. And a certain youth named Eutychus, who sat in the window, fell into a profound sleep: as Paul discoursed much longer than usual, quite overpowered with sleep, he fell from a third story, was
- 10 taken up dead. But Paul came down, and fell upon him, and taking him in his arms, said, Trouble not yourselves, for his life is yet
- 11 in him. And when he had gone up, and broken bread, and eaten, and conversed a long time, even to the break of day, he then departed.

And they brought the lad alive, and were comforted exceedingly.

Then we going before to the ship, sailed for Assos, intending there to take in Paul: for so he had ordered, meaning himself to walk thither. And when he met us at Assos, we took him up, and came to Mytilene. And sailing from thence, on the following day we advanced over against Chios; and the next day we touched at Samos, and staying at Trogyllium, the day following we came to Miletus. For Paul had determined to sail by Ephesus, that he might not spend the time in Asia: for he hastened on, if it was possible for him, to be at Jerusalem on the day of Pentecost. So he sent to Ephesus from Miletus, and called the presbyters of the church to attend him. And when they were come unto him, he said unto them,

Ye know, from the very first day in which I entered into Asia, how I have been among you at every season, serving the Lord with all humility, and with many tears and trials, which have befallen me through the lying in wait of the Jews: and that I have suppressed nothing which could conduce to your profiting; not desisting from preaching to you, and teach-

- ing you in public, and from
 21 house to house, repeatedly
 urging both on Jews and
 Greeks repentance towards
 God, and faith towards our
 22 Lord Jesus Christ. And now
 behold I am going, bound
 by the Spirit, unto Jerusalem,
 not knowing what things
 23 shall there befall me: only
 this, that the Holy Ghost
 witnesseth in every city, say-
 ing, that bonds and tribula-
 24 tion await thee. Yet I make
 no account of any *suffering*,
 nor regard my life as of any
 value to myself, farther than
 as I may finish my course
 with joy, and the ministry
 which I have received of the
 Lord, to testify fully the
 Gospel of the grace of God.
 25 And now behold, I know
 that ye shall see my face no
 more, even ye all, among
 whom I have gone in and
 out preaching the kingdom
 26 of God. Wherefore I ap-
 peal to you this day as wit-
 nesses that I am pure from
 27 the blood of all men. For
 I have concealed nothing, so
 as not repeatedly to declare
 to you the whole counsel of
 28 God. Take heed therefore
 to yourselves, and to all the
 flock, over which the Holy
 Ghost hath made you bishops,
 to feed as shepherds the
 church of God, which he
 purchased with his own
 29 blood. For this I know,
 that after my departure there
 will come among you grievous
 wolves, not sparing the flock:
 Yea, from among your- 30
 selves shall men arise, speak-
 ing perverting doctrines, to
 draw away disciples after
 them. Therefore watch, re- 31
 membering that for three
 years, by night and by day,
 I have never ceased with
 tears to admonish every indi-
 vidual. And now, brethren, 32
 I commit you to God and to
 the word of his grace, which
 is able to finish the super-
 structure, and to give you an
 inheritance among all those
 who are sanctified. The sil- 33
 ver, or gold, or apparel of
 no man have I coveted: but 34
 ye yourselves know that these
 hands have by labour fur-
 nished necessities for my own
 wants, and for those who
 were with me. In all things 35
 I have set you the example,
 that so labouring hard ye
 ought to help the infirm, and
 to remember the words of the
 Lord Jesus, because he
 himself said, "It is more
 "blessed to give than to re-
 "ceive."
 And when he had spoken 36
 these things, he fell on his
 knees, and prayed with them
 all. And all of them shed 37
 floods of tears, and fell upon
 Paul's neck, and kissed him
 again and again, most pecu- 38
 liarly afflicted at that word
 which he had spoken, that
 they should see his face no

more: and they accompanied him unto the ship.

CHAP. XXI.

1 **AND** tearing ourselves away from them, when we had
 2 sat sail, we came in a direct course to Coos, and the day
 3 after to Rhodes, and from thence to Patara. And find-
 4 ing a ship passing over to Phenice, we went on board
 5 and set sail: and coming in sight of Cyprus, and leaving
 6 it on the left, we sailed unto Syria, and landed at Tyre;
 7 for there the ship was to discharge her cargo. And find-
 8 ing disciples, we tarried there seven days: and they
 9 said to Paul, by the Spirit, that he should not go up unto
 10 Jerusalem. But when we had stayed out those days, we de-
 11 parted, and went on our journey, all of them attend-
 12 ing us on our way, with wives and children, till we
 13 were out of the city: and kneeling down on the sea
 14 shore, we joined in prayer; and embracing one another,
 15 we went on ship-board, and they returned to their own
 16 homes. So completing our voyage, we arrived from
 17 Tyre at Ptolemais, and saluting the brethren, tarried with
 18 them one day. And on the morrow we who were Paul's
 19 companions departed with him, and went to Cæsarea;

and entering into the house of Philip the evangelist (who was one of the seven deacons), we abode with him. Now this man had four maiden daughters endued with the gift of prophecy. And as we tarried there several days, there came down a certain prophet from Judea named Agabus. And coming to us, he took Paul's girdle, and binding both his own hands and feet together, said, Thus saith the Holy Ghost, The man, whose girdle this is, shall the Jews bind in like manner at Jerusalem, and shall deliver him into the hands of the Gentiles. Then when we heard these things, both we and all who were in the place, besought him not to go up to Jerusalem. But Paul replied, Why do ye thus—weeping and breaking my heart? for I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus. And when he could not be persuaded, we desisted, saying, The will of the Lord be done.

Then after those days, packing up our baggage, we went up to Jerusalem: and there went also with us some disciples from Cæsarea, bringing one Mnason a Cyprian, an ancient disciple, at whose house we were to lodge. And when we arriv-

ed at Jerusalem, the brethren received us with delight. And on the morrow Paul went in with us unto James: and all the presbyters were present. And after embracing them, he related every particular of the things which God had done among the Gentiles by his ministry. And they, when they heard it, glorified the Lord, and said unto him, Thou seest, brother, how many myriads there are of Jews who have believed; and they are all zealots for the law. And they have been informed of thee, that thou teachest all the Jews, who are among the Gentiles, apostacy from Moses, saying, That they should not circumcise the children, nor walk after the usual practices. What then is to be done? The multitude must certainly be assembled; for they will hear that thou art come. Do this therefore which we say to thee: we have four men, who have a vow upon themselves; them take with thee, be purified with them, and be at the same expence as they, that they may shave their heads: and all men will know that there is no truth in the things reported of thee, but that thou thyself walkest orderly and observe the law. Concerning the Gentiles who have believed,

we have already written, deciding that they should observe no such thing, except that they should guard themselves from idol sacrifices, and blood, and what is strangled, and from whoredom.

Then Paul took the men, and the following day being purified with them, he entered into the temple, declaring when the days of their purification would be completed, in order whereunto an oblation was to be offered for every one of them. But as the seven days were now drawing to their period, some Jews from Asia seeing him in the temple, excited all the populace to tumult, and laid hands upon him, crying out, Men of Israel, help! This is the man, who, by his preaching, sets all men every-where against the people, and the law, and this place: yea and more still, hath brought Greeks into the temple, and defiled this holy place: (for they had before seen Trophimus the Ephesian in the city with him, whom they imagined that Paul had introduced into the temple.) And the whole city was in motion, and there was a concourse of people assembled: and laying hands on Paul, they dragged him out of the temple; and immediately the

31 doors were shut. And as they were attempting to murder him, the report reached the military tribune of the band, that all Jerusalem was in confusion. Who
32 instantly taking soldiers and centurions ran down unto them: and when they saw the tribune and the soldiers, they left off beating Paul.

33 Then the tribune approaching him, laid hold on him, and ordered him to be bound with two chains; and asked who he was, and what he had done. Then some among the multitude bellowed out one thing, and some another: so unable to know the certainty of the case because of the tumult, he ordered him to be brought into the for-
34 tress. But when he was on the stairs, it happened that he was borne up by the soldiers, because of the press
35 of the crowd. For a multitude of the people followed, crying, Away with him!

36 And when he was just ready to be carried into the fortress, Paul said to the military tribune, May I be permitted to speak a word to thee? And he said, Dost thou know
37 Greek? Art not thou certainly that Egyptian who some time since raised a sedition, and led out into the desert four thousand cut-
38 throats? But Paul replied, I am indeed a Jew, a man of

Tarsus, of Cilicia, a citizen of no contemptible city: and, I entreat thee, permit me to speak to the people. So hav- 40
ing his permission, Paul standing on the stairs, waved his hand to the people. And profound silence being obtained, he spake to them in the Hebrew tongue, saying,

CHAP. XXII.

MEN, brethren, and fathers, hear ye my apology which I now offer unto you. Then when they heard 2
that he spoke unto them in the Hebrew tongue, they kept the more silence: and he said, I am indeed a Jewish 3
man, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel, instructed accurately in the law of our fathers, being zealous for God, as ye all are this day: so much so that 4
I persecuted this way unto death, binding and delivering up to prisons both men and women. As also the 5
high-priest will bear me witness, and all the body of elders: from whom also having received letters unto the brethren, I went unto Damascus, to bring those who were there in chains unto Jerusalem, that they might be punished. But as I went 6
and drew nigh to Damascus, at noon-day, suddenly there

shone a great light from heaven around me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarean, whom thou persecutest. Now they who were with me saw the light indeed, and were terrified; but the voice of him that spake to me heard they not. Then I said, What shall I do, Lord? And the Lord said to me, Arise, go into Damascus; and there information shall be given thee of all things which are ordained for thee to do. Then as I could no longer see through the dazzling brightness of that light, led by the hand of those who were with me, I came to Damascus. And one Ananias, a religious man according to the law, and in high repute with all the Jews dwelling there, came to me, and standing by me, said, Brother Saul, recover sight. And the same hour I looked up at him. And he said, The God of our fathers hath predestinated thee to know his will, and to see the Just One, and to hear a voice from his mouth. For thou shalt be a witness for him to all men, of the things which thou hast seen and heard.

And now why delay? arise, to be baptised, and wash away thy sins, calling upon the name of the Lord.

Now it came to pass, that when I had returned to Jerusalem, and was praying in the temple, that I was in a trance; and beheld him saying to me, Make haste, and depart quickly from Jerusalem: for they will not receive thy testimony of me. And I said, Lord, they know that I was imprisoning and scourging from synagogue to synagogue those who believe on thee: and when the blood of Stephen thy martyr was shed, I myself even stood by, and took delight in his execution, and guarded the garments of those who slew him. And he said to me, Go: for I will send thee forth to the Gentiles afar off.

And they gave him audience to this sentence, and lifted up their voice, saying, Away with such a fellow from the earth: for it is not fit that he should live. So when they began raising a vast clamour, and stripping off their garments, and casting dust into the air, the military tribune commanded him to be brought into the fortress, ordering that he should be put to the question by scourging; that he might know for what cause they clamoured so loudly against

25 him. So as they were tying him up for the thongs, Paul said to the centurion standing by him, Is it lawful for you to scourge a man who is a Roman citizen, and undemned? And when the centurion heard this, he came and told the military tribune, saying, Consider what you are going to do: for this man is a Roman citizen.

27 Then the tribune came, and said to him, Tell me, art thou a Roman citizen? And

28 he said, Yes. And the tribune replied, With a large sum of money I purchased this citizenship. And Paul said, But I enjoy it as my birthright. Immediately then they who were about to put him to the question, withdrew from him: and indeed the tribune dreaded the consequences, when he knew that he was a Roman citizen, that he had even gone so far

29 as to bind him. So on the morrow, desirous to know of a certainty what it was of which he was accused by the Jews, he loosed him from the bonds, and commanded the high-priest and all the sanhedrim to appear, and bringing Paul down, set him before them.

said, Men and brethren, I have lived in all good conscience unto God even to this day.

Then the high-priest Ananias commanded those who stood by him to smite him on the mouth.

Then said Paul unto him, 3 God is ready to smite thee, thou whited wall: for art thou sitting to judge me according to the law, and violating that law, commandest me to be smitten?

Then they who stood by, 4 said, Revilest thou God's high-priest? And Paul said, 5 I had not observed, brethren, that he was high-priest: for it is written, "Thou shalt not speak evil of the ruler of thy people *."

Now when Paul perceived 6 that the one part were Sadducees, and the other Pharisees, he cried in the sanhedrim, Men and brethren, I am a Pharisee, the son of a Pharisee: for the hope and resurrection of the dead am I brought to this bar.

So when he had said this, 7 a great dissension arose between the Pharisees and the Sadducees: and the multitude was divided. For the 8 Sadducees say indeed, that there is no resurrection, nor angel, nor spirit; but the Pharisees confess both. And 9 a great clamour arose: and

CHAP. XXIII.

1 THEN Paul, looking earnestly at the sanhedrim,

* Exod. xxii. 28.

the scribes rising up who were of the party of the Pharisees, contended stoutly, saying, We find no fault in this man: but if a spirit have spoken to him, or an angel, let us not fight against God.

10 Then a great tumult arising, the tribune, apprehensive that Paul might be pulled in pieces by them, commanded the guard to go down, and take him by force from the midst of them, and bring him into the fortress.

11 And the night following the Lord stood by him, and said, Be of good courage, Paul: for as thou hast borne testimony of the things concerning me at Jerusalem, so must thou bear a testimony at Rome also.

12 Then as soon as it was day, some of the Jews forming a conspiracy, bound themselves under the direst imprecation, declaring that they would neither eat nor drink till they had killed Paul. Now there were more than forty who had on oath formed this conspiracy.

14 So they came to the high-priests and elders, and said, We have bound ourselves by the direst imprecation, to taste nothing till we have killed Paul. Now therefore do ye with the sanhedrim give notice to the military tribune, that to-morrow he bring him down to you, as

if intending to make more accurate inquiries into the things concerning him: but we, as he come nigh, are ready to kill him.

Now Paul's sister's son 16 having heard of their lying in wait, came, and entering into the fortress told Paul. Then Paul calling to him 17 one of the centurions, said, Carry this young man to the tribune; for he hath something to communicate to him. Then he took him, and 18 brought him to the tribune; and said, The prisoner Paul calling me to him, entreated me to bring this young man to thee, having something to say to thee. Hereupon the 19 tribune taking him by the hand, and leading him aside, inquired, What is it that thou hast to communicate to me? And he said, The Jews 20 have agreed together to entreat thee that to-morrow thou wouldest bring down Paul into the sanhedrim, as about to make some more accurate inquiry concerning him. But do not thou com- 21 sent to them: for more than forty men of them are lying in wait for him, who have bound themselves under an anathema, neither to eat nor drink till they have killed him: and now they are in readiness, waiting only to procure the promise from thee.

22 Hereupon the tribune dismissed the youth, with an injunction, not to mention it to any body that thou hast discovered these things to
 23 me. And calling to him two certain persons of the centurions, he said, Get ready two hundred soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, at the third
 24 hour of the night; and provide beasts, that setting Paul thereon, you may convey him safely to Felix the governor.
 25 And he wrote a letter containing this form of words:
 26 Claudius Lyfias to his excellence the governor Felix, greeting.
 27 This person had been seized by the Jews, and was ready to be slain by them: but coming on them with the guard, I rescued him out of their hands, having understood that he was a Roman citizen.
 28 And desirous of knowing the crime of which they accused him, I brought him down into their sanhedrim:
 29 and found him accused of some disputed points of their law; but to have no charge laid against him worthy of
 30 death or of bonds. But it being discovered to me that a design was forming against the man's *life* by the Jews, immediately I sent him to thee, commanding his ac-

cusers also to produce what they have against him before thee. Farewel.

Hereupon then the soldiers, as it was commanded them, took Paul, and brought him by night unto Antipatris. And on the morrow, leaving the horsemen to go on with him, they returned to the fortrefs. So when they came to Cæsarea, and had delivered the letter to the governor, they presented Paul also to him. Then when the governor had read it, and asked of what province he was, and understood he was of Cilicia; I will give thee a thorough hearing, said he, when thy accusers are also come hither. And he commanded them to be kept under guard in Herod's prætorium.

CHAP. XXIV.

SO after five days Ananias the high-priest went down with the elders, and a certain rhetorician, Tertullus, who made their appearance before the governor against Paul. And he being summoned, Tertullus began to accuse him, saying,

Since by thee we enjoy so much peace, and such noble acts are happily performed for this nation by thy provident administration, always and in all places we acknow-

ledge it, most excellent Felix,
 4 with all gratitude. Now that
 I may not be unnecessarily
 tedious to thee, I entreat thee
 to hear us briefly with thy
 5 wonted candour. For we
 found this fellow a pest to
society, and exciting sedition
 among all the Jews through-
 out the whole world, and a
 ringleader of the sect of the
 6 Nazareans: who even at-
 tempted to profane the tem-
 ple: we seized him therefore,
 and intended to judge him
 according to our own law.
 7 But Lyfias the tribune came,
 and with great violence took
 8 him out of our hands, com-
 manding his accusers to ap-
 pear before thee: whereby
 thou mayest thyself be able
 after examination to know
 the certainty of those things
 whereof we accuse him.
 9 Then the Jews also joined
 in affirming, that these things
 were so.

10 But Paul (the governor
 having made him a sign to
 speak) replied,

Knowing that for so many
 years thou hast been the
 judge of this nation, I with
 the more confidence offer my
 defence respecting the mat-
 11 ters which concern me: as
 thou mayest be ascertained,
 that it is not more than
 twelve days ago since I went
 up to worship in Jerusalem.
 12 And neither in the temple
 found they me disputing with

any man, nor raising any se-
 dition among the people, nei-
 ther in the synagogues, nor
 in the city: neither can they 13
 produce any proof of the
 facts of which they accuse
 me. But this I confess to 14
 thee, that after the way which
 they call a sect, so worship I
 the God of our ancestors,
 believing all things that are
 written in the law, and in the
 prophets: and having hope 15
 in God, the same which they
 also profess to look for, that
 there shall be a resurrection
 of the dead, both of the just
 and of the unjust. For this 16
 cause indeed I exert my ut-
 most care to keep my con-
 science ever unoffending to-
 wards God and towards man.
 Now after many years ab- 17
 sence I was returned bringing
 alms to my countrymen, and
 oblations to the temple. In 18
 the discharge of which offices
 certain Jews of Asia found
 me purified in the temple,
 neither with a multitude, nor
 with any tumult. Who ought 19
 to have appeared before thee,
 and prefer their accusation,
 if they had any thing against
 me. Or let the persons them- 20
 selves here present say, if
 they found any thing crimi-
 nal in me, when I stood
 before the sanhedrim, except 21
 for this one sentence, which
 I uttered aloud when I
 was standing among them,
 For the resurrection of the

dead am I this day judged by you.

22 When Felix then heard these things he put them off, (for he knew very exactly all that related to that way,) saying, When Lyfias the tribune is come down, I will inquire thoroughly into the matters between you. And he commanded the centurion that Paul should be safe kept, ~~yet~~ have no close confinement; and not to hinder any of his friends from supplying his wants, or visiting him.

24 Now after some days, Felix returning with Drusilla his wife, who was a Jewess, sent for Paul, and heard him concerning the faith in Christ.

25 And as he discoursed of righteousness, and temperance, and the judgment which is ready to be revealed, Felix being greatly terrified, replied, Go, for the present, I will some time hence take another opportunity of calling for thee.

26 Indeed he had also entertained hope that money would be given him by Paul, in order to release him: wherefore he sent for him the oftener, and conversed with

27 him. But when two years were ended, Felix had Portius Festus appointed for his successor: and willing to curry favour with the Jews, Felix left Paul in chains.

CHAP. XXV.

WHEN Festus then was come into the province, after three days he went up to Jerusalem from Cæsarea. And the high-priest and the principal persons among the Jews informed him against Paul, and entreated him, begging it as a favour from him, that he would send him back to Jerusalem, lying in wait for him to kill him on the road. Then Festus answered, that Paul should be kept in custody at Cæsarea, and that he himself was going thither shortly. Let therefore, said he, those among you, who are able, go down with me, and accuse him, if there be any thing criminal in this man.

And after staying with them more than ten days, he went down to Cæsarea; and on the morrow seated on the bench, commanded Paul to be brought. And on his appearing, the Jews who came down from Jerusalem surrounded him, and laid many and heavy accusations against Paul, which they were not able to prove. But he pleaded in his defence, That neither against the law of the Jews, nor against the temple, nor against Cæsar, have I committed the least offence.

Then Festus, desirous of

ingratiating himself with the Jews, replying to Paul, said, Wilt thou go up unto Jerusalem, and there be judged of these things before me?

- 10 Then said Paul, I am standing before the tribunal of Cæsar, where I have a right to be judged: against the Jews I have committed no offence, as thou also
11 clearly perceivest. For indeed if I have committed any crime, or done aught worthy of death, I object not to be put to death: but if there is nothing in those things whereof they accuse me, no man dare gratify them by abandoning me to them. I appeal unto Cæsar.

- 12 Then Festus, after conferring with the council, answered, Hast thou appealed to Cæsar? to Cæsar shalt thou go.

- 13 Now when some days were passed, Agrippa and Bernice came to Cæsarea to salute Festus. And as their stay there was extended to a considerable time, Festus communicated to the king Paul's affairs, saying, There is a certain man left by Felix, a prisoner: against whom when I
15 was at Jerusalem, the high-priest and the elders of the Jews appeared, desiring judgment against him. To
16 whom I replied, That it was not customary for Romans to give up any man gratuitously

to destruction, before that the person accused should have his accusers produced face to face, and be allowed opportunity to defend himself against the charge. When
17 therefore they were come here together, making no demur, the very next day I sat on the tribunal, and commanded the man to be brought. Against whom
18 his accusers standing forth, brought no charge of such things as I expected: but
19 only pleaded against him certain disputes about their own mode of religious worship, and about one Jesus, who was dead, whom Paul affirmed to be alive. But
20 being in doubt respecting a question of this sort, I demanded if he would go to Jerusalem, and there be judged of these things. But
21 Paul appealing that he should be reserved for the cognizance of Augustus, I ordered him to be kept in custody until I should send him to Cæsar.

Then Agrippa said to Festus, I wish also myself to hear the man. He said, To-morrow thou shalt hear him.

On the morrow therefore,
23 when Agrippa was come, and Bernice, with a very splendid retinue, and were entered into the place of audience, with the military tribunes, and the men of superior

eminence in the city, then at the order of Festus Paul was produced.

- 24 And Festus said, King Agrippa, and all you, sirs, who are present with us, behold the man, concerning whom the whole multitude of the Jews have set upon me, both at Jerusalem and in this place, clamouring that he ought not to live a moment longer. But finding on inquiry that he had done nothing worthy of death, and he himself indeed having appealed to Augustus, I have determined to send him.
- 26 Respecting whom I have nothing determinate to write to my sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that on a fresh examination taken, I might have something to write. For it appears to me highly unreasonable to send a prisoner, and not also signify the charges against him.
- 27

by the Jews : especially as thou art skilled both in all the customs, and questions which respect the Jews : wherefore I beg the favour of thee to hear me patiently.

The manner of my life even from my youth, which from its beginning was spent amidst my own nation at Jerusalem, know indeed all the Jews ; who previously knew me a long while ago, (if they chose to bear testimony,) that according to the most precise sect of our religion I lived a Pharisee. And this moment for the hope of the promise made of God to our fathers am I standing here to be judged : which promise our twelve tribes, with fervour night and day worshipping God, hope to attain. For which hope, king Agrippa, I am criminated by the Jews.

What ! is it judged a thing incredible by you, that God should raise the dead ?

I indeed then thought in myself, that I ought to do many things in opposition to the name of Jesus the Nazarean. Which also I did at Jerusalem : and many of the saints did I shut up in prisons, having received authority from the chief priests ; and when they were killed, I gave my vote against them. And in every synagogue oftentimes punishing them, I com-

CHAP. XXVI.

- 1 THEN Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretching out his hand, began his defence :

- 2 I count myself happy, king Agrippa, that I am about to address my defence to thee this day concerning all the things of which I am accused

- pelled them to blaspheme; and being exceedingly mad-
dened with rage against them, I persecuted them even
to the cities that are without.
- 12 In which pursuits, even as I was going to Damascus with authority and a commission
13 from the chief priests, at mid-day, O king, I saw on the road a light from heaven, beyond the splendour of the sun, shining around myself and those who were travel-
14 ling with me. And as we were all fallen prostrate on the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is difficult for thee to
15 kick against the goads. Then I said, Who art thou, Lord? And he replied, I am Jesus whom thou art persecuting.
- 16 Notwithstanding, arise, and stand on thy feet: for to this end have I appeared to thee, to ordain thee both a minister and a witness of the things which thou hast seen, and of those which I will
17 shew thee; delivering thee both from the people, and from the Gentiles, to whom
18 now I send thee, to open their eyes, to convert them from darkness to light, and from the dominion of Satan unto God, that they may receive remission of sins, and an inheritance with those who are sanctified by faith which
- is in me. Whereupon, O 19
king Agrippa, I was not dis-
obedient to the heavenly vi-
sion: but preached first to 20
those at Damascus, and Jeru-
salem, and to all the region
of Judea, and to the Gen-
tiles, that they should repent
and turn to God, practising
works worthy of repentance.
- Because of these things, 21
the Jews seizing me in the
temple, attempted to kill me
on the spot. Having however 22
obtained help from God, un-
to this day, I stand witnessing
both to small and great, say-
ing nothing but what both
the prophets and Moses said
should come to pass: that the 23
Messiah should suffer, and that
he being the first who should
rise from the dead, should
display light to the people,
and to the Gentiles.
- As thus he was proceeding 24
in his defence, Festus with
a loud voice said, Paul,
thou art raving; much read-
ing hath driven thee to mad-
ness.
- But he said, I am not mad, 25
most noble Festus; but utter
words of truth and sobriety.
For the king is well acquaint- 26
ed with these things, before
whom also I speak with the
greatest freedom. For I am
persuaded that none of these
events have escaped his no-
tice; for this thing was not
done in a corner. King 27
Agrippa! believest thou the

prophets? I know that thou believest.

28 Then Agrippa said to Paul, Almost thou persuadest me
29 to be a Christian. And Paul replied, Would to God, that not only thou, but also that all who are hearing me this day, were both almost, and altogether such as I am, except these chains.

30 So when he had thus spoken, the king arose, and the governor, and Bernice, and
31 they who sat with him, and retiring, conversed together, saying, This man hath done nothing worthy of death, or of chains.

32 And Agrippa said to Festus, This man might have been discharged, if he had not appealed to Cæsar.

CHAP. XXVII.

1 NOW as it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius,
2 of the Augustan cohort. And embarking in a ship of Adry-mittium, ready to sail for the coast of Asia, we proceeded on our voyage, Aristarchus a Macedonian of Thessalonia,
3 being with us. And the next day we arrived at Sidon: and Julius treated Paul with the greatest humanity, and permitted him to go to his friends, to enjoy

the benefit of their care. And
4 taking our departure from thence, we sailed under Cyprus, because the winds were contrary. And traversing
5 the sea opposite to Cilicia and Pamphylia, we arrived at Myra, a city of Lycia. And the centurion finding
6 there a ship of Alexandria bound for Italy, he put us on board of it.

Then for many days making
7 very slow way, and scarce reaching over against Knidos, the wind not favouring us, we coasted Crete,
8 opposite Cape Salmone: and weathering it with difficulty, we came to a certain place called, The fair havens; near to which is the city Lasea. And much time being
9 consumed, and sailing now becoming dangerous, because the fast was already
10 past, Paul admonished them, saying unto them, Sirs, I perceive that this voyage will be attended with much damage and loss, not only of the cargo and of the ship, but *danger* of our lives also. But the centurion paid more
11 attention to the master and to the pilot than to the things which were spoken by Paul. And the harbour not being
12 well situated for a winter station, the greater part advised to sail from thence, if they possibly could reach as far as Phenice to pass the

- winter, a harbour open to the south-west and north-west. So when the south wind blew softly, supposing they had obtained their purpose, they weighed anchor, and kept near the coast of Crete. But not long after a hurricane wind, called Euroclydon, drove us towards the island, and the ship becoming ungovernable, and unable to bear up in the eye of the wind, we gave up the attempt, and let her drive. And running under a little island called Claudia, it was with difficulty we were able to come at the boat: which when they had hoisted out, they used all helps, carrying ropes round the ship's bottom; and fearing lest they should run on the quicksands, they lowered the mast, and so were driven. And being exceedingly tossed with the storm, we the next day threw out the cargo. And the third day with our own hands we threw overboard the tackling of the vessel. So when neither sun nor stars had appeared for many days, and no small tempest beating on us, all hope of our being preserved was entirely taken from us. Now after being a long while without food, then stood up Paul in the midst of them, and said, Ye ought, my friends, to have been

persuaded by me, and not have sailed from Crete, and got this loss and damage. Yet even now I exhort you to be of good courage: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must stand before Cæsar: and behold! God hath graciously given thee all who are sailing with thee. Wherefore, sirs, cheer up: for I believe God that it will be so, exactly as he hath spoken to me. But we must be cast on a certain island.

Now as the fourteenth night was passing, whilst we were driving about in the Adriatic sea, about midnight the sailors imagined that some land was near to them: and founding, had twenty fathoms; then passing on a little farther, and founding again, they had fifteen fathoms. And fearing lest they might run on some rocky coast, they cast out four anchors astern, and wished eagerly for the day to break.

Now as the sailors were seeking to escape out of the ship, and had hoisted out the boat into the sea, under pretence as if they were going to carry out anchors a-head, Paul said to the centurion and to the soldiers, Except

- these men abide in the ship, ye cannot be preserved.
- 32 Then the soldiers cut off the ropes of the boat, and let her fall off.
- 33 And while they waited until the day should break, Paul exhorted them all to take some nourishment, saying, To-day, expecting the fourteenth day, ye are continuing without food, taking
- 34 nothing. Wherefore I exhort you to take some food, for this is for your preservation: for a hair shall not fall from the head of any one
- 35 of you. And so saying, and taking a loaf, he gave thanks to God before them all, and breaking it, began to eat.
- 36 Then were they all cheered up, and they too took refreshment.
- 37 Now all the souls which were in the ship amounted to two hundred seventy-six:
- 38 and having made a hearty meal, they lightened the vessel, throwing the wheat
- 39 into the sea. And when the day broke, they knew not the land: but they observed a certain creek with a beach, into which they resolved, if they could, to run the vessel
- 40 a-ground. And weighing the anchors, they committed her to the sea, and loosing at the same time the chains of the rudders, and hoisting the foresail to the breeze, they made for the beach.
- But falling on a shoal where two currents met, they ran the ship a-ground; and the forecastle stuck fast, and remained immoveable, but the stern was stove in by the violence of the waves. Then the soldiers' design was to have murdered the prisoners, lest any of them should swim ashore and escape. But the centurion, desirous to preserve Paul, withheld them from their purpose, and commanded those who were able to swim to jump overboard first, and reach the land: and that the rest should make the attempt, some on planks, and some on the floating materials of the ship: and in this manner so it was that they all safely reached the shore.

CHAP. XXVIII.

AND being safe landed, we then understood that the island was called Melita. And the rude people treated us with singular humanity; for, lighting a fire, they received us all, because of the violent rain, and because of the cold. But as Paul was gathering up a faggot of sticks, and laying them on the fire, there came a viper out of the heat, and fastened on his hand.

Now when the rude people saw the venomous animal

hanging from his hand, they said one to another, Surely this man is a murderer, whom though preserved from the sea, righteous vengeance
 5 suffereth not to live. But he then shaking off the venomous animal into the fire, suffered no manner of inconvenience. Now they expected
 6 that a violent inflammation would ensue, or that he would have fallen suddenly dead : but when, after waiting a considerable time, they saw no inconvenience arise to him, they changed their opinion, and said that he was a divinity.

7 Now in the vicinity of that place was the estate of the principal person on the island, named Publius, who received us into his house, and lodged us with great humanity three days. And it so
 8 happened that the father of Publius was then confined to his bed with an attack of fever and dysentery : unto whom Paul went in, and after praying, laid his hands upon him, and healed him.

9 This then being the case, all the rest also who had diseases in the island came to him,
 10 and were healed. Then they honoured us with many tokens of respect ; and when we were about to sail, laid in for us every necessary
 11 store. And after three months stay we sailed in a

ship which had wintered in the island, from Alexandria, whose sign was Castor and Pollux : and proceeding on
 12 our voyage to Syracuse, we tarried there three days : from
 13 whence we came round, and arrived opposite to Rhegium ; and after one day the south wind arising, we came in two more to Puteoli : where
 14 finding brethren, we were solicited by them to tarry seven days ; and so we went for Rome. And the brethren
 15 from thence, when they heard of our motions, came out to meet us as far as Appii Forum and the Three Taverns : whom when Paul saw, he gave thanks to God, and felt fresh courage.

And when we were come to
 16 Rome, the centurion delivered the prisoners to the captain of the guard ; but he permitted Paul to have an apartment by himself, with a soldier only who guarded him.

Now it came to pass that
 17 after three days Paul called together the principal persons of the Jews. And when they were assembled, he said unto them, Men and brethren, though I have done nothing contrary to the people and the customs of our ancestors, yet have I been delivered up a prisoner into the hands of the Romans. Who, after a full examina- 18

tion, would have discharged me, because there was not the least cause found in me for
 19 death. But when the Jews opposed it, I was constrained to appeal unto Cæsar; not that I have any accusation to bring against my country-
 20 men. For this cause therefore have I invited you hither, to see and to converse with you; for on account of the hope of Israel am I bound with this chain.

21 Then they said to him, We have neither received letters concerning thee from Judea, nor hath any one of the brethren who is arrived reported or spoken any thing
 22 evil of thee. But we think it highly proper to hear from thee what thy sentiments are; for indeed as to this sect, it is well known to us that every-where it meets with opposition.

23 Then having fixed a day with him, still more of them came to him at his lodging, to whom bearing his testimony, he set forth the kingdom of God, and persuaded them of the things relating to Jesus, both out of the law of Moses and the prophets, from morning until evening:
 24 and some were convinced by the things which were spoken, but others continued in their

unbelief. So being divided 25 in sentiment among themselves, they broke up, Paul adding one word, That well had the Holy Ghost spoken by Isaiah the prophet unto our fathers, saying, Go to 26 this people, and say, "In hearing ye shall hear, and shall not understand; and seeing ye shall see, yet in nowise perceive. For the 27 heart of this people is waxed gross, and with their ears they are thick of hearing, and their eyes have they shut; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and become converts, and I should heal them *." Be it known 28 therefore unto you, that to the Gentiles is the salvation of God sent, and they will hear. And when he had 29 thus spoken, the Jews went away, and had much disputing among themselves.

But Paul abode two whole 30 years in his own hired apartment, and received all who came to him, preaching the 31 kingdom of God, and teaching the things which concern the Lord Jesus Christ with all freedom of discourse, and without the least interruption.

* Isaiah, vi, 9, 10.

THE
EPISTLE of PAUL the APOSTLE,
TO THE
R O M A N S.

CHAP. I.

1 **PAUL**, a servant of Jesus
Christ, a called apostle,
set apart for the Gospel of
2 God, (which he had promised
before by his prophets in
3 the holy scriptures,) concerning
his Son Jesus Christ our
Lord; made from the seed
of David after the flesh,
4 definitively marked out as
the Son of God by miracle,
according to the spirit of holiness,
by the resurrection of
5 the dead: through whom we
have received grace and
apostolic mission among all
nations for his name, to
bring them to the obedience
6 of faith: among whom are
ye also the called of Jesus
Christ.

7 To all that are at Rome,
beloved of God, called saints,
grace unto you, and peace

from God our Father, and
the Lord Jesus Christ.

First then I give thanks to 8
my God, through Jesus
Christ, for you all, because
your faith is proclaimed
through the whole world.
For God is my witness, 9
whom I serve with my spirit
in the Gospel of his Son,
how incessantly I make mention
of you, always in my 10
prayers entreating that haply
now at last I may have a prosperous
journey by the will
of God, to come to you. For 11
I long to see you, that I may
impart unto you some spiritual
gift, in order that you
may be established; and that 12
so I may be comforted together
with you, by the mutual
faith both of you and of
me.

But I would not that ye 13
should be unacquainted, brethren

- thren, that oftentimes I have
 been purposing to come to
 you (and have been prevent-
 ed until now), that I might
 have some fruit among you
 also, even as among the
 14 other Gentile nations. Both
 to the Greeks and barbari-
 ans, both to the wise and the
 15 ignorant am I a debtor. So,
 as far as is in my power, I
 am desirous to preach the
 Gospel to you that are at
 16 Rome also. For I am not
 ashamed of the Gospel of
 Christ: for it is the power
 of God for salvation to every
 one who believeth; to the Jew
 first, and also to the Greek.
 17 For the righteousness of God
 by faith is therein revealed
 for belief; as it is written,
 "Now the just by faith shall
 18 "live *." For the wrath of
 God is revealed from heaven
 against all impiety and un-
 righteousness of men, hold-
 ing back the truth in un-
 19 righteousness. Because that
 which is capable of being
 known relative to God, is
 evident among them; for God
 hath manifested it to them.
 20 For from the creation of the
 world his invisible perfections,
 discoverable in the works that
 are made, are clearly seen,
 even his eternal power and
 deity; so that they are in-
 21 excusable: because though
 they knew *there was* a God,
 they glorified him not as
 God, nor gave him thanks,
 but became triflers in their
 disputations, and their stupid
 heart was darkened. Affect- 22
 ing to be sophists, they turn-
 ed idiots, and changed the 23
 glory of the incorruptible
 God into the likeness of an
 image of a corruptible man,
 and of birds, and of quadru- 24
 peds, and of reptiles. Where-
 fore God abandoned them,
 through the lusts of their
 own hearts, unto impurity,
 to dishonour their own bod- 25
 ies by themselves: who
 perverted the truth of God
 by falsehood, and worship-
 ped and paid divine honours
 to the thing created instead
 of the Creator, who is bless-
 ed for evermore. Amen.
 For this cause God gave 26
 them up to dishonourable
 passions. For even their
 women did change the natu-
 ral use into that which was
 contrary to nature; and 27
 likewise the men also, leaving
 the natural use of the wo-
 man, burned in their lewd-
 ness one towards another;
 men with men committing
 indecency, and receiving in
 themselves the recompence
 of their delusion, which was
 meet. And since they thought 28
 not fit to hold the Deity in
 acknowledgment, God aban-
 doned them to a reprobate
 mind, to practise deeds un-
 becoming; replete with all 29
 injustice, whoredom, wick-

edness, covetousness, willany;
 full of envy, murder, contention, deceit, evil habits;
 30 whisperers, backbiters, God-haters, contumelious, insolent, boasters, inventors of wicked practices, disobedient
 31 to parents, unintelligent, unfaithful to engagements, unnatural, implacable, unmerciful: who, though
 32 they know the righteous judgment of God, that they who live in such practices are worthy of death, not only do the same, but also find pleasure in the company of those who live in these practices.

CHAP. II.

1 THEREFORE thou art inexcusable, O man, even every one that judgeth: for in the very thing wherein thou judgest another, thou condemnest thyself; for thou that judgest art living in the practices of the same things.
 2 But we know that the judgment of God is according to truth, against those who
 3 practise such things. For thinkest thou this, O man, that judgest those who do such things, and doest the same, that thou shalt escape
 4 the judgment of God? Or despisest thou the riches of his kindness and patience and long-suffering, ignorant that this goodness of God is leading thee to repentance?

But after thy obdurate and 5 impenitent heart treasurest up for thyself wrath at the day of wrath and revelation of the righteous judgment of God, who will recompense 6 to every man according to his works; to those who, in 7 the patient practice of good works, seek glory and honour and immortality—eternal life. But to those who 8 are of a contentious spirit, and do not obey the truth, but obey unrighteousness, indignation, and wrath; tribulation and anguish upon 9 every soul of man that doeth wickedness, of the Jew first, and also of the Greek. But 10 glory and honour and peace be to every man who doeth that which is good, to the Jew first and also to the Greek: for there is no ac- 11 ceptance of persons with God. For as many as have 12 sinned without the law, shall perish also without the law: and as many as have sinned under the law shall be judged by the law; for the 13 hearers of the law are not righteous before God, but the doers of the law shall be counted righteous; (for 14 when the Gentiles, who have not the law naturally, do the things of the law, these, though not having the law, are a law unto themselves: which exhibit the practice 15 of the law written on their

16 hearts, their conscience also bearing its testimony, and their mutual reasonings at intervals bringing accusations or forming excuses;) in the day when God shall judge the hidden things of men, according to my gospel by Jesus Christ,

17 Lo! thou art named a Jew, and retest on the law, 18 and boastest in God, and knowest the will of God, and bringest to the test the things that are different, being instructed out of the law; and 19 hast confidence that thou thyself art a leader of the blind, a light of those who are in 20 darkness, an instructor of the uninformed, a teacher of babes, holding the form of knowledge and of truth in 21 the law. Thou therefore who teachest another, dost thou not teach thyself? thou that proclaimest aloud that a man should not steal, dost thou 22 steal? thou that sayest, Do not commit adultery, dost thou commit adultery? thou that holdest idols in abomination, dost thou commit sacrilege? thou who gloriest in 23 the law, dishonourest thou God by the transgression of 24 the law? for the name of God is blasphemed through you among the heathen, as it 25 is written*. For circumcision indeed is advantageous, if thou practise the law; but

if thou art a transgressor of the law, thy circumcision becomes uncircumcision. If 26 then the uncircumcision observe the righteous judgments of the law, shall not his uncircumcision be accounted for circumcision? And the 27 uncircumcision by nature which fulfilleth the law shall condemn thee, who through the letter and circumcision art a transgressor of the law. For not he who is outwardly 28 such, is the Jew; neither is that which is outward in the flesh, circumcision. But he is 29 a Jew who is such inwardly; and circumcision is of the heart, in spirit, not in letter; whose praise is not from men, but from God.

CHAP. III.

WHAT then is the superiority of the Jew? or what is the advantage of circumcision? Much in every 2 view: the principal one indeed is, that the oracles of God were entrusted to them. For what if some were unbelievers? shall their unbelief 3 render the faithfulness of God ineffectual? God forbid: but 4 let God be true, though every man were a liar; as it is written, "That thou mayest be acknowledged just in thy sayings, and overcome when thou art judged †."

* Isaiah, lii. 5.

† Psalm li. 4.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is not God unrighteous in inflicting wrath? (I speak humanly)

6 God forbid: for how then shall God judge the world?

7 For if the truth of God by my lying hath more abundantly contributed to his glory; why am I notwithstanding judged as a sinner?

8 And why not *admit*, (as we are falsely reported of, and as some affirm we say,) That we should do evil things, that good may come? whose condemnation is just. What then? have we pre-eminence? Not at all: for we have before proved that both the Jews and Greeks are all under sin;

9 as it is written, "There is not a just person, no not one: there is none that understandeth, there is none that seeketh after God."

10 "All are turned aside together, they are become worthless; there is none that doeth good, there is not even one. Their throat is an open sepulchre; with their tongues they have spoken craftily; the poison of asps is under their lips:

11 "whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways. And they have not known

"the way of peace: there is not the fear of God before their eyes *."

Now we know that whatsoever things the law saith, it speaks to those who are under the law: that every mouth might be sealed up, and all the world become criminal before God. Wherefore by the works of the law shall no flesh be justified before God: for by the law is the knowledge of sin. But now distinct from the law the righteousness of God is manifest, receiving testimony from the law and the prophets; the righteousness of God indeed by faith in Jesus Christ unto all and upon all that believe: for there is no difference: for all have sinned, and come short of the glory of God; justified freely by his grace through the redemption which is in Christ Jesus: whom God hath proposed as the propitiatory sacrifice through faith in his blood, in demonstration of his justice for the remission of past sins, through the patience of God; for a demonstration of his justice at this present time: that he might be just, though justifying him who is of the faith of Jesus.

Where then is boasting? It is excluded. By what law? of works? No: but by the law of faith. We conclude

therefore that by faith a man is justified, without works of law. Is he the God of the Jews only, and is he not also of the Gentiles? Yes, verily, of the Gentiles also: since it is one God who will justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then abolish the law through faith? God forbid: but on the contrary, we give the law stability.

CHAP. IV.

1 **W**HAT then shall we say that Abraham our father hath obtained by the flesh? For if Abraham was justified by works, he hath cause for glorying; though not before God. For what doth the scripture say? Abraham truly believed God, and it was imputed to him for righteousness*.
4 Now to him that worketh, the reward is not brought to account as a favour, but as a debt. But to him who doth not work, but believeth in him who justifieth the ungodly, his faith is reckoned in account for righteousness.
6 As David also describeth the blessedness of that man, to whom God imputeth righteousness without works,
7 "Blessed are they whose unrighteousnesses are for-

"given, and whose sins are covered up. Blessed is the man to whom the Lord will in nowise impute sin†." This blessedness then, is it for the circumcision, or for the uncircumcision also? for we say that faith was imputed to Abraham for righteousness. How then was it imputed to him? when circumcised, or while uncircumcised? Not when circumcised, but whilst uncircumcised. And he received the sign of circumcision, as a seal of the righteousness of the faith which he had when uncircumcised: that he might be the father of all those who believe, though uncircumcised; that to them also the righteousness might be imputed: and the father of circumcision, not to those who are of the circumcision merely, but who also tread in the steps of the faith of our father Abraham, which he exercised while uncircumcised. For not by the law came the promise to Abraham and his seed, that he should be heir of the world, but by the righteousness of faith. For if they who are of the law are heirs, faith becomes vain, and the promise is useless: for the law causeth wrath: for where there is no law, neither is there transgression.

Therefore it is by faith, 16

* Gen. xv. 6.

† Psa. xxxii. 1, 2.

that it might be of grace ; in order that the promise might be secured to all the seed ; not only to that which is of the law, but to that which is of the faith of Abraham ; who is the father of us all, 17 (as it is written " that I have " constituted thee father of " many nations *,") before God, in whom he trusted, who quickeneth the dead, and calleth things that are 18 not as if existing. Who contrary to hope, in hope believed, that he should be the father of many nations, according to what was said, " So shall thy seed be *."

19 And not being weak in faith, he regarded not his own body now deadened, being about an hundred years old, nor the deadness of Sarah's 20 womb : for he disputed not against the promise of God with unbelief ; but was mighty in faith, giving glory 21 to God ; and enjoyed the fullest assurance, that what he had promised, he was able 22 also to perform. And therefore it was imputed to him 23 for righteousness. Now it was not written for his sake only, that it was imputed to 24 him ; but also for our sakes, to whom it will be imputed, if we believe in him who 25 raised up Jesus our Lord from the dead ; who was delivered up for our offences, and

was raised again for our justification.

CHAP. V.

BEING justified therefore 1 by faith, we have peace with God through our Lord Jesus Christ : by whom also 2 we have had an introduction through faith into this grace in which we have stood fast, and are rejoicing in hope of the glory of God.

And not only so, but we 3 glory also in tribulations : knowing that tribulation produceth patience ; and patience, proof ; and proof, 4 hope ; and hope doth not 5 make us ashamed ; because the love of God is poured out into our hearts by the Holy Ghost which is given to us. For even then when 6 we were without strength, Christ died in due time for the ungodly. For scarcely 7 for a righteous person will any one die : though for a good man perhaps some one might even dare to die. But 8 God commendeth his own love towards us, that, though we were yet sinners, Christ died in our stead. Therefore 9 much more, being justified already by his blood, shall we be saved by him from wrath. For if, being enemies, we 10 have been reconciled to God by the death of his son, much more, having been recon-

* Gen. xvii. 5. † Gen. xv. 5.

ciled, shall we be saved by his life.

11 And not so only, but we exult in God through our Lord Jesus Christ, through whom already we have re-

12 ceived reconciliation. Therefore, as by one man sin entered into the world, and by sin death; even so death

13 passed into all men through him, in whom all have sin-

14 ned. For until the law sin was in the world: but sin is not imputed if there be no law. But death reigned from Adam unto Moses, even over those who have not sinned after the similitude of the transgression of Adam, who is a type of him that was to come.

15 But not as the transgression, so also *is* the gift. For if by the transgression of one the many became dead, much more the grace of God, and the gift by grace, which is in that one man, Christ Jesus, hath abounded unto many.

16 And the gift *is* not as for one who sinned: for the judgment indeed *came* by one to condemnation, but the free gift *leads* to justification from

17 many offences. For if by the offence of one, death reigned by that one; much more they who receive the abundance of grace, and of the gift of righteousness, shall reign in life by one, Christ

18 Jesus. Well then, as by

the offence of one, *judgment issued* against all men unto condemnation; so also by the righteousness of one, *the gift came* to all men for justification unto life. For as by the 19 disobedience of one man the many were constituted sinners; so also by the obedience of one shall the many be constituted righteous. But 20 the law was introduced, that the offence might be more abundant. But where sin 21 had abounded, there hath grace abounded more exceedingly: that as sin had reign- 22 ed by death, even so might grace reign through righteousness unto life eternal by Jesus Christ our Lord.

CHAP. VI.

WHAT then shall we say? 1

Shall we abide in sin, that grace may abound? God forbid. We who are 2 dead to sin, how shall we still live therein? Do ye not 3 know, that as many as have been baptised into Christ Jesus have been baptised into his death? We have been 4 buried therefore with him by baptism into death: that as Christ was raised from the dead by the glory of the Father, so also we should walk in newness of life. For if we 5 have been planted with him in the likeness of his death, so shall we be also of his re-

- 6 resurrection : knowing this, that our old man hath been crucified with him, that the body of sin might be abolished, that we should no longer
7 be slaves to sin. For he that is dead is discharged from
8 sin. But if we have been dead with Christ, we believe that we shall also live with
9 him : knowing that Christ being raised from the dead dieth no more ; death over him hath no more dominion.
10 For in that he died, for sin he died once : but in that he liveth, he liveth to God.
11 So also do ye account yourselves dead indeed to sin, but living unto God in Christ
12 Jesus our Lord. Let not therefore sin reign in your mortal body, that you should obey it in the passions there-
13 of. Neither present your members as weapons of unrighteousness for sin ; but present yourselves to God, as alive from the dead, and your members as weapons of
14 righteousness for God. For sin shall not hold dominion over you : for ye are not under the law, but under grace.
15 What then ? shall we sin, because we are not under the law, but under grace ? God forbid.
16 Do ye not know, that to whomsoever ye present yourselves servants to obey, ye are his servants to whom ye obey ; if of sin unto death, or of obedience, unto righteousness ? But thanks be to
17 God, that though ye were the servants of sin, ye have obeyed from the heart the model of doctrine into which ye were delivered. Emanci-
18 pated then from sin, ye became servants to righteousness. I speak humanly, be-
19 cause of the infirmity of your flesh : for as ye have presented your members servants to impurity and iniquity for iniquity ; so now present your members servants to righte-
20 ousness for holiness. For when ye were the slaves of
21 sin, ye were free from righteousness. What fruit there-
22 fore had ye then in those things at which ye are now confounded ? for the end of these things is death. But
23 now being set at liberty from sin, and become servants to God, ye have your fruit unto holiness, and at the end life eternal. For the wages
24 of sin is death ; but the gift of God is life eternal in Jesus Christ our Lord.

CHAP. VII.

ARE you unacquainted, brethren, (for I am speaking to those who know the law,) that the law exercises dominion over a person for as long time as he liveth ? For the woman who is sub-
2 a ject to a husband, is bound

- by the law to that husband during his life; but if the husband be dead, she is discharged from that husband.
- 3 She shall therefore certainly be counted an adulteress, if, her husband being alive, she be for another man: but if her husband is dead, she is free from the law; so that she shall be no adulteress, though married to another husband. Wherefore, my
- 4 brethren, ye also have become dead to the law through the body of Christ; that ye might be for another, who was raised from the dead, that we might bring forth
- 5 fruit for God. For when we were in the flesh, the sinful passions excited by the law, wrought powerfully in our members, to bring forth fruit
- 6 unto death. But now we have been discharged from the law, that being dead by which we were held fast; that we should serve in renovation of spirit, and not in the antiquity of
- 7 the letter. What then shall we say? Is the law sin? God forbid. Yea, I had not known sin, but by the law: for I had not even known concupiscence, unless the law had said, Thou shalt not covet.
- 8 But sin, seizing the opportunity by the law, wrought in me all concupiscence. For without the law sin is dead.
- 9 For though I lived without the law formerly; yet when the commandment came, sin revived, but I died. And the 10 commandment, which *was* for life, the same was found by me for death. For sin, 11 seizing the occasion by the commandment, deceived me, and thereby slew me. So 12 then the law indeed is holy, and the commandment holy, and just, and good.
- Did then that which is 13 good become fatal to me? God forbid. But sin, that it might appear sin by that which was good *in itself*, was the cause of death to me; that sin through the commandment might become transcendentally sinful. For we 14 know that the law is spiritual: but I am fleshly, sold under sin. For that which I am 15 doing I approve not: for not the thing which I wish, that do I practise; but the very thing I hate, that I do. But 16 if what I would not, that I do, I concur with the law that it is excellent. Now then no 17 more I do this, but sin dwelling in me. For I know 18 that there dwelleth not in me (that is, in my flesh) any good thing: for to will is present with me; but how to perform that which is good I find not. For I do not the 19 good which I wish: but the evil which I would not, that I do. If then I do that which 20 I would not, it is no more I that do it, but sin that dwell-

21 eth in me. I find then a
law, that, when I wish to
do good, evil is presented to
22 me. For I am delighted with
the law of God, as respecting
23 the inward man: but I see
another law in my members,
militating against the law in
my mind, and making me
captive to the law of sin
which is in my members.
24 O wretched man, I! who
shall pluck me from the body
25 of this death? I give thanks
to God through Jesus Christ
our Lord. Well then, I my-
self with my mind am servant
to the law of God; but in
my flesh to the law of sin.

CHAP. VIII.

1 THERE is therefore now
no condemnation to those
who are in Christ Jesus, who
walk not after the flesh, but
2 after the Spirit. For the law
of the Spirit of life in Christ
Jesus hath liberated me from
the law of sin and of death.
3 For that which was impossi-
ble by the law, inasmuch as
it was impotent through the
flesh, God having sent his
own Son in the likeness of
sinful flesh, and for sin, con-
demned sin in that flesh: that
4 the righteousness of the law
might be fulfilled by us, who
walk not after the flesh, but
5 after the Spirit. For they
who are after the flesh, mind
the things of the flesh; but

they who are after the Spirit,
the things of the Spirit. For 6
to be carnally minded is
death; but to be spiritually
minded is life and peace.
Because the propensity of the 7
flesh is inimical against God:
for it is not in subjection to
the law of God, neither in-
deed can it be. They then 8
who are in the flesh, can-
not please God. But ye are 9
not in the flesh, but in the
Spirit, if indeed the Spirit of
God dwelleth in you. But
if any man hath not the Spi-
rit of Christ, he is not his.
But if Christ be in you, the 10
body indeed is dead on ac-
count of sin; but the Spirit
is alive through righteous-
ness. But if the Spirit of him 11
who hath raised up Jesus from
the dead dwell in you, he
who raised Christ from the
dead shall also quicken your
mortal bodies by his indwell-
ing Spirit in you. Truly 12
then we are debtors, not to
the flesh, to live after the
flesh. For if ye live after the 13
flesh, ye are ready to die:
but if by the Spirit ye mor-
tify the deeds of the body,
ye shall live. For as many 14
as are guided by the Spirit
of God, they are the sons of
God. For ye have not re- 15
ceived a spirit of bondage
again unto fear; but ye have
received a Spirit of adoption,
by which we cry, Abba, Fa-
ther. The same spirit bear- 16

eth witness with our spirit, that we are the children of
 17 God. But if children, then heirs; heirs indeed of God, and joint-heirs with Christ; if so be we suffer with him, that we may also together
 18 with him be glorified. For I reckon that the sufferings of the present moment are not worthy to be placed against the future glory that
 19 shall be revealed to us. For the eager expectation of the creation is waiting for the revelation of the children of
 20 God. For the creation was made subject to vanity, not voluntarily, but by him who
 21 made it subject, in hope that the same creation shall be emancipated from the bondage of corruption into the glorious liberty of the children of God. For we know
 22 that the whole creation groaneth together and travaileth in birth to this mo-
 23 ment. And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan in ourselves, expecting the adoption, the redemption of our
 24 body. For by hope we have been saved: now hope seen is not hope; for that which any man seeth how doth
 25 he yet hope for? But if we hope for what we see not, we with patience expect it.
 26 In like manner also the Spirit affords assistance to our in-
 firmities: for even this, what we should pray for as we ought, we know not: but the same Spirit more abundantly maketh intercession for us with groanings unutterable. Now he that trieth the hearts
 27 knoweth what is the mind of the Spirit, for he maketh intercession for the saints according to God's will. But
 28 we know that to those who love God all things work together for good, even to those who are called according to his purpose. For whom he fore-
 29 knew, he predestinated also to a conformity with the image of his Son, that he might be the first-begotten among many brethren. But
 30 whom he predestinated, those also he called: and whom he called, those also he justified: but whom he justified, those also he glorified.
 What then shall we say to
 31 these things? If God be for us, who shall be against us? He who even spared not his
 32 own Son, but freely delivered him up for us all, how shall he not also, together with him, freely give us all things? Who shall put in an accusation
 33 against the elect of God? God? He is their justifier. Who is he that condemneth?
 34 Christ? He died, yea, rather, also is risen again, who is even at the right hand of God, who also maketh inter-
 35 cession for us. Who shall se-

parate us from the love of
 Christ? shall distress of cir-
 cumstances, or persecution,
 or famine, or nakedness, or
 36 peril, or the sword? As it is
 written, "That for thy sake
 "we have been put to death
 "the whole day long; we
 "have been reckoned indeed
 "as sheep for slaughter*."
 37 But in all these things we
 are more than conquerors
 through him that loved us.
 38 For I am assured that neither
 death, nor life, nor angels,
 nor principalities, nor powers,
 nor things present, nor those
 39 to come, nor exaltation, nor
 deepest depression, nor any
 other creature, shall be able
 to separate us from the love
 of God, which is in Christ
 Jesus our Lord.

CHAP. IX.

1 I SPEAK the truth in
 Christ, I lie not, (my con-
 science also bearing witness to
 2 me in the Holy Ghost,) that
 great is my sorrow and un-
 ceasing the anguish in my
 3 heart. For could I myself
 wish that an anathema should
 be from Christ upon my bre-
 thren, my kinsmen according
 4 to the flesh? who are Israel-
 ites; whose is the adoption,
 and the glory, and the cove-
 nants, and the gift of the law,
 and the sacred service, and

the promises; of whom are 5
 the fathers, and from whom
 as respecting the flesh Christ
 sprung, who is over all, the
 blessed God for evermore.
 Amen.

Now it is not supposable 6
 that the word of God hath fail-
 ed. For these are not all Israel,
 who are of Israel: nor, be- 7
 cause they are the seed of
 Abraham, are they all chil-
 dren: but, in Isaac shall thy
 seed be called. That is, not 8
 the children of the flesh, these
 are the children of God: but
 the children of the promise
 are accounted for the seed.
 For the word of promise is 9
 this, At that time will I come,
 and Sarah shall have a son.
 And not only so; but when 10
 Rebecca also had conception
 by one, even Isaac our father;
 (though the children were 11
 not yet born, nor had done
 any thing good or evil, that
 according to the election of
 God the purpose might abide,
 not from works, but from
 him who called;) it was said 12
 unto her, "That the elder
 "shall be servant to the
 "younger*." As it is writ- 13
 ten, "Jacob have I loved,
 "but Esau have I hated†."
 What shall we say therefore? 14
 Is there unrighteousness with
 God? God forbid. For he 15
 faith to Moses†, "I will
 "have mercy on whom I will

* Gen. xxv. 23. † Mal. i. 2, 3.

† Exod. xxxiii. 19.

* Psalm xlii. 22.

"have mercy, and I will
"have compassion on whom
"I will have compassion."

16 Well then, it is not of him
that willeth, nor of him that
runneth, but of God who
sheweth mercy.

17 For the scripture saith * to
Pharaoh, "That for this very
"end have I raised thee up,
"that I might display in thee
"my power, and that my
"name may be proclaimed

18 "in all the earth." Well
then, he hath mercy on whom
he will, but whom he will he
hardeneth.

19 Wilt thou then
say to me, Why yet doth he
blame us? Who hath resist-

20 ed his will? Nay but, O
man, who art thou that dis-
putest against God? Shall
the thing fashioned say to him

that fashioned it, Why hast
21 thou made me thus? Hath
not the potter power over the
clay, from the same mass to

make one vessel for an ho-
nourable use, and another for

22 a dishonourable? But what
if God, willing to display his
wrath, and to make known

what is possible with him,
hath borne with much long-
suffering the vessels of wrath

23 fitted for perdition: and that
he might make known the
riches of his glory upon the

vessels of mercy which he
had before prepared for
glory: even us, whom he

24 hath called, not only out of

the Jews, but out of the
Gentiles? As also he saith 25
in Hosea *, "I will call her

"which was not my people,
"my people; and her which
"was not beloved, beloved.

"And it shall be in the place 26
"where it was said unto them,
"ye are not my people;

"there shall they be called
"the sons of the living
"God." But Isaiah † crieth 27

concerning Israel, "Though
"the number of the sons of
"Israel be as the sand of the

"sea, a remnant shall be fav-
"ed: for he will finish the 28
"account, and cut it short

"in righteousness: because
"a concise account will the
"Lord make on the earth."

Even as Isaiah had said be- 29
fore ‡, "Except the Lord of
"Sabaoth had left unto us a

"seed, we should have be-
"come as Sodom, and been
"made like unto Go-

"morra."

What then shall we say? 30
That the Gentiles, who pur-
sued not after righteousness,

have attained unto righteouf-
ness, even the righteousness
which is by faith. But Israel, 31

pursuing after the law of
righteousness, hath not come
up to the law of righteouf-

ness. And why? Because 32
they sought it not by faith,
but as by the works of the

law. For they stumbled

* Exod. ix. 16.

* Hos. i. 10.

† Isa. i. 9.

‡ Isa. x. 22, 23.

33 against that stone of stumbling; as it is written, "Behold, I lay in Zion a stone of stumbling, and a rock of offence: and every one that believeth in him shall not be confounded *."

CHAP. X.

1 **B**RETHREN, the kind wish of my heart indeed, and the prayer which I offer to God for Israel, is for their
2 salvation: For I am a witness for them, that they have a zeal for God, but not ac-
3 cording to knowledge: For being ignorant of the righteousness which is of God, and seeking to establish a righteousness of their own, they have not submitted to the
4 righteousness of God: For Christ is the end of the law for righteousness to every one
5 that believeth. For Moses describeth the righteousness which is by the law, "That
6 "the man who doeth these things shall live by them †."
7 But the righteousness that is by faith speaketh thus †, "Say not in thy heart, Who
8 "shall ascend into heaven? (that is, to bring Christ down :) or, Who shall de-
9 "scend into the abyss?" (that is, to bring Christ up again from the dead.) But what saith it? "The word

"is nigh thee, in thy mouth, and in thy heart:" that is, the word of faith which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart
10 faith is exercised unto righteousness; and with the mouth is confession made unto salvation. For the scrip-
11 ture saith *, "Every one who believeth in him shall not be confounded."

For there is no difference
12 between either Jew or Greek: for the same Lord of all is rich to all that call upon him. "For every one shall be
13 "saved, whosoever calleth on the name of the Lord †." How then shall they call up-
14 on him in whom they have not believed? and how shall they believe on him of whom they have not heard? but how shall they hear without
15 a preacher? and how shall they preach unless they are sent? as it is written †, "How beautiful are the feet
16 "of those who preach the gospel of peace, of those who preach the glad tidings of good things!" But they have not all obeyed
17 the gospel. For Isaiah saith, "Lord, who hath believed our report ||?" Faith then

* Isa. viii. 14. † Lev. xviii. 5.
† Deut. xxx. 12—14.

* Isa. xxviii. 16. † Joel, ii. 32.
† Isa. lii. 7, 8. || Isa. liii. 1.

- cometh by report, but the report by the word of God.
- 18 But I say, Have they not heard? Yea verily, "the sound of their voice is gone forth into all the earth, and their words unto the ends of the world *."
- 19 But I say, Did not Israel know? Moses first saith, "I will excite your jealousy by what is no nation, and by an ignorant people will I provoke you to wrath †."
- 20 But Isaiah is very bold, and saith †, "I have been found by those who sought me not; I have become manifest to those who inquired not after me." But unto Israel he saith, "All the day long have I stretched out my hands unto a people disobedient and contradi-
- "ged down thine altars; and "I only am left, and they "seek my life." But what saith the oracle of God to him? "I have left to myself seven thousand men who have not bowed the knee to Baal." So then at this present time also there is a remnant according to the election of grace. But if by grace, it is no more by works: otherwise grace is no more grace. But if by works, it is no more grace: otherwise work is no more work.
- What then is the result? Israel hath not obtained that which it seeketh; but the election hath obtained it, and the rest were blinded, as it is written *, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this present day."
- And David saith †, "Let

CHAP. XI.

- 1 I SAY then, Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not rejected his people whom he foreknew. Know ye not what the scripture saith of Elias ||? how he maketh intercession with God against Israel, saying, "Lord, they have killed thy prophets, and dig-
- 2 "their table be for a snare, "and for a trap, and for a "stumbling-block, and for a "recompence unto them: "let their eyes be blinded, "that they may not see, and "bow down their back continually."
- I say then, Have they stumbled so as to fall? God forbid: but by their stumbling salvation is come to the Gentiles, to provoke them

* Ps. xix. 4. † Deut. xxxii. 21.

† Isa. lxvi. 1, 2. † Kings, xix. 14.

* Isa. xxix. 10. † Psa. lxxix. 22.

- 12 to jealousy. For if their stumbling is the riches of the world, and their diminution the riches of the Gentiles; how much more their fulness? For I address myself to you Gentiles; inasmuch as I am indeed the apostle of the Gentiles, I exalt my ministry: if by any means I might provoke to jealousy my flesh, and save some of them. For if the rejection of them is the reconciliation of the world, what shall their recovery be, but life from the dead? Now if the first fruits be holy, so is the mass: and if the root be holy, so are the branches. But if some of the branches have been broken off, and thou though a wild olive hast been grafted in among them, and become a partaker of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- 19 Wilt thou say then, The branches were broken off, that I might be grafted in? Admitted; by unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the native branches, tremble lest he spare not thee.
- 22 Behold therefore the kindness and severity of God: to those indeed who fell, severity; but unto thee, kindness, if thou continuest in that kindness: otherwise thou also shalt be cut off. But they also, if they continue not in unbelief, shall be grafted in: for God is able to graft them in again. For if thou hast been cut out of the naturally wild olive, and contrary to nature hast been grafted into the good olive: how much more shall these, which are native branches, be grafted into their own olive tree? For I would not that you should be ignorant, brethren, of this mystery, lest ye should be wise in your own conceits; that blindness in part is come on Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, "The Deliverer shall go forth out of Sion, and shall turn away ungodliness from Jacob: and this is my covenant with them, When I shall take away their sins." As concerning the gospel indeed, they are now enemies for your sakes: as concerning the election, they are beloved for the fathers' sake. For unchangeable are the gifts and the calling of God. For as ye also in times past did not believe in God, but now have obtained mercy through their unbelief: so also these now

have not believed in your mercy, that they also might
 32 obtain mercy. For God hath shut up all in unbelief, that he might have mercy
 33 upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and how incom-
 34 prehensible his ways! For who hath known the mind of the Lord, or who hath been admitted his counsellor?
 35 Or who hath first given unto him, and it shall be repaid
 36 him again? Because by him, and through him, and for him, are all things, to whom be glory for ever and ever. Amen.

CHAP. XII.

1 **I BESEECH** you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is
 2 your reasonable service. And be not conformed to this world, but be transformed by the renovation of your mind, that you may prove by experience what is the will of God, that is good, ac-
 3 ceptable, and perfect. For, I say, by the grace which is given unto me, to every
 one that is among you, not to think of himself above what he ought to think; but to think soberly, as God has
 divided to every one the measure of faith. For as we 4 have in one body many members, but the members, though many, have not the same function, so we, being 5 many, are one body in Christ, and every one reciprocally members of each other. Having then differ- 6 ent gifts according to the grace which is given unto us, if it be prophecy, *speake* according to the analogy of faith; or if the deacon's 7 office, *be active* in the service; or he that teacheth, in teaching; or he that exhort- 8 eth, in exhortation; he that distributes, *let him do it* with simplicity; he that presideth, with diligence; he that is employed in acts of mercy, with cheerfulness. Let love 9 be undisssembled. Abhor that which is evil; cleave to that which is good. In brotherly 10 affection be tenderly attached to each other; in honour preferring one another: not 11 slothful in business; fervent in spirit; serving the Lord: rejoicing in hope; patient 12 in affliction; persevering in prayer: communicating to 13 the wants of the saints; prompt to hospitality. Bless 14 them who persecute you; bless, and curse not. Re- 15 joice with those that rejoice, and weep with those that weep. Be of the same mind 16 among each other. Affect

not high things, but be con-
 descending to the lowly. Be
 not wise in your own con-
 17 ceits. Render to no man
 evil for evil. Be provident
 of things laudable in the
 18 sight of all men. If possible,
 as far as you can, be at peace
 19 with all men. Avenge not
 yourselves, beloved, but give
 place unto wrath: for it is
 written, "Vengeance be-
 "longeth to me; I will re-
 "compense, saith the Lord*."
 20 If therefore thine enemy hun-
 ger, give him food; if he
 thirst, give him drink: for
 so doing, thou shalt heap up
 20 coals of fire on his head. Be
 not overcome of evil, but
 overcome evil with good.

CHAP. XIII.

1 LET every soul be subject
 to the superior powers:
 for there is no power but
 from God; the existing
 powers are appointed by
 2 God. Wherefore he that
 sets himself against authority,
 resists the ordinance of God:
 and they who resist shall re-
 ceive to themselves condem-
 3 nation. For rulers are not
 a terror to good works, but
 to evil. Wilt thou then not
 be afraid of the power? Do
 that which is good, and
 thou shalt have praise from
 4 it: for he is the minister
 of God to thee for good.

* Deut. xxxii. 35.

But if thou doest that
 which is evil, tremble! for
 he beareth not the sword
 in vain: for he is the mini-
 ster of God, an avenger to
 inflict wrath on him that
 practises what is evil. Where- 5
 fore there is a necessity for
 being in subjection, not only
 for fear of wrath, but also
 for conscience sake. For on 6
 this account pay ye taxes
 also: for they are God's mi-
 nisters, continually employed
 on this very service. Ren- 7
 der therefore to all their
 dues: tribute to whom tri-
 bute is due, custom to whom
 custom, fear to whom fear,
 honour to whom honour.
 Owe no man any thing, but 8
 to love one another: for he
 that loveth another hath ful-
 filled the law. For this, Thou 9
 shalt not commit adultery,
 Thou shalt do no murder,
 Thou shalt not steal, Thou
 shalt not bear false witness,
 Thou shalt not covet; and if
 there be any other command-
 ment, it is comprised in this
 word, even in this, Thou
 shalt love thy neighbour as
 thyself. Love doeth no ill 10
 to a neighbour; the fulfil-
 ment therefore of the law is
 love. And thus do, knowing 11
 the time; for the hour is
 come that we should awake
 from sleep, for now our sal-
 vation is nearer than when
 we believed. The night is 12
 far advanced, the day ap-
 T 2

proaches: let us therefore put off the works of darkness, and let us put on the armour
 13 of light. Let us walk becomingly as in the face of day, not in revels and drunkenness, not in impurities and wantonness, not in strife and
 14 envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to gratify its passions.

CHAP. XIV.

1 **HIM** that is weak in faith take by the hand, and enter not into niceties of disputes. One man indeed thinketh he may eat all meats; another, who is weak, eateth vegetables.
 3 Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth; for God hath accepted him.
 4 Who art thou that judgest another man's servant? To his own master he standeth or falleth; but he shall be established: for God is able
 5 to establish him. One man judgeth one day different from another day: another judgeth every day alike. Let every man be fully persuaded in his own mind. He
 6 that observeth a day, to the Lord he observeth it; and he that observeth not a day, to the Lord he doth not observe it. He that eateth, to

the Lord he eateth, for he giveth thanks to God; and he that eateth not, to the Lord he eateth not, and giveth thanks to God. For no
 7 one of us liveth to himself, and no one dieth to himself. For whether we live, to the
 8 Lord we live, and whether we die, to the Lord we die; whether therefore we live, or whether we die, we are the Lord's. For to this end
 9 Christ both died, and rose again, and revived, that he might be the Lord both of the dead and of the living. But thou, why judgest thou
 10 thy brother? And thou, why dost thou disparage thy brother? for we must all appear before the judgment-seat of Christ. For it is
 11 written, "As I live, saith the Lord, every knee shall bow to me, and every
 12 tongue shall make confession to God*." Affuredly then every one of us shall
 13 give an account of himself to God. Let us therefore no more judge one another; but
 14 judge this rather, that no one put a stumbling-block or offence before his brother. I know, and am convinced
 15 by the Lord Jesus, that there is nothing unclean of itself; not but to him who thinketh any thing to be unclean, to him it is unclean. But if by
 16 meat thy brother is grieved,

* Isaiah, xlv. 23.

thou walkest no more according to love. Do not by thy meat destroy him for whom
 16 Christ died. Let not therefore food, which is good for you, give occasion of re-
 17 proach. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.
 18 For he who in these things is the servant of Christ, is acceptable to God, and ap-
 19 proved of men. Well then, let us earnestly pursue the things that conduce to peace, and the things which are for
 21 mutual edification. For the sake of meat destroy not the work of God. All things indeed are clean; but it is an evil thing for a man to
 22 eat, giving offence. It is laudable not to eat flesh, or to drink wine, nor to do any thing whereby thy brother is stumbled, or scandalized,
 23 or weakened. Hast thou faith, exercise it before God within thyself. Blessed is the man who condemneth not himself in that which he
 24 alloweth. But he that maketh a difference between meats, if he eat is condemned, because he doth it not by faith: for every thing which is not of faith, is sin.

CHAP. XV.

1 WE then that are strong, ought to bear the infir-

mities of those who are feeble, and not to gratify ourselves. Let every one of us gratify 2 his neighbour in that which is good for his edification. For even Christ gratified not 3 himself; but as it is written, "The reproaches of them that reproached thee are fallen upon me *." For what- 4 soever things were written aforetime, were written for our instruction; that by patience and the consolation of the Scriptures we might have hope. Now the God of pa- 5 tience and consolation give you to be like-minded among each other, according to Christ Jesus: that in one 6 mind, with one mouth, ye may glorify God, even the Father of our Lord Jesus Christ. Therefore help one 7 another, as Christ also hath helped us, for the glory of God.

Now I say that Jesus Christ 8 was the minister of circumcision for the truth of God, to confirm the promises made unto the fathers: and that 9 the Gentiles might glorify God for his mercy; as it is written †, "For this cause will I confess unto thee among the Gentiles, and sing unto thy name." And 10 again he saith †, "Rejoice, ye Gentiles, with his people." And again ‖, "Praise 11

* Psa. lxxix. 9

† Psa. xviii. 49.

‡ Deut. xxxii. 43.

‖ Psa. cxvii. 1.

- " the Lord, all ye nations,
 " and laud him, all ye peo-
 12 " ple." And again Isaiah
 faith, " There shall be a root
 " of Jesse, and he that aris-
 " eth to reign over the Gen-
 " tiles, in him shall the Gen-
 13 " tiles trust *." Now the God
 of hope fill you with all joy
 and peace in believing, that
 ye may abound in hope by
 the power of the Holy Ghost.
 14 And I myself also am per-
 suaded of you, my brethren,
 that ye yourselves are full of
 goodness, filled with all
 knowledge, and able to ad-
 15 monish one another. But I
 have written to you, my bre-
 thren, in part, with greater
 freedom, as refreshing your
 memory through the grace
 which is given to me of
 16 God; that I should be the
 minister of Jesus Christ unto
 the Gentiles, ministering the
 Gospel of God; that the
 oblation of the Gentiles
 might be acceptable, sancti-
 fied by the Holy Ghost.
 17 I have therefore cause to
 glory in Christ Jesus with re-
 gard to the things of God.
 18 For I will not dare to say
 any thing of those things
 which Christ hath not
 wrought by my ministry, to
 engage the obedience of the
 Gentiles, by word and deed,
 19 by the power of signs and
 miracles, by the might of
 the Spirit of God; so that
 from Jerusalem, and in a
 circle quite round unto Illy-
 ricum, I have fully spread
 the gospel of Christ. But I 20
 have in such manner endea-
 voured to preach the gospel,
 not where Christ's name had
 been heard, lest I should
 build upon another man's
 foundation: but as it is 21
 written *, " To whom the
 " tidings concerning him
 " have not reached, they shall
 " see, and they who have
 " not heard, shall under-
 " stand." Wherefore also 22
 I have found many things
 to hinder me from coming
 to you; but now having no 23
 longer cause to detain me in
 these regions, and having an
 earnest desire to come unto
 you for many years past,
 whenever I proceed on 24
 my journey into Spain, I
 will come unto you: for I
 hope on my journey to see
 you, and by you to be for-
 warded thither, after I shall
 have first, in a measure, fully
 enjoyed your society. But I 25
 am now going to Jerusalem,
 to carry alms to the saints.
 For Macedonia and Achaia 26
 have been pleased to make
 a certain contribution for the
 poor of the saints that are
 at Jerusalem. They have 27
 been so pleased indeed, and
 their debtors they are. For
 if the Gentiles have been ad-
 mitted to a participation in

* Isaiah, xi, 10.

* Isaiah, lii, 15.

their spiritual things, they ought also to minister to them
 28 in carnal things. Wherefore I have completed this work, and sealed unto them this fruit, I will pass by you
 29 into Spain. But I know that, when I come to you, I shall come with the fulness of the blessing of the gospel of
 30 Christ. Now I exhort you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that you wrestle earnestly with me in prayers
 31 for me unto God; that I may be delivered from those who do not believe in Judea; and that my service which regards Jerusalem may be kindly accepted by the saints;
 32 that I may come unto you with joy by the will of God, and may be refreshed together with you.
 33 Now the God of peace be with you all! Amen.

CHAP. XVI.

1 I NOW commend unto you Phœbe our sister, who is a deaconess of the church
 2 which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that you assist her in every matter wherein she may have need of you: for she hath also been a succourer of many, and of me myself.
 3 Salute Priscilla and Aquila my fellow-labourers in Christ

Jesus: (who for my life have 4 laid down their own necks to whom not only I give thanks, but also all the churches of the Gentiles;) and the church which is in 5 their house.

Salute Epinetus my beloved, who is the first-fruits of Achaia unto Christ. Sa- 6 lute Mary, who laboured in many things to serve us. Salute Andronicus and Junia, 7 my kinsmen, and fellow-prisoners, who are eminent among the apostles, who also were in Christ before me. Salute Amplias my beloved 8 in the Lord. Salute Urban, 9 our fellow-labourer in Christ, and Stachys my beloved. Sa- 10 lute Apelles the approved in Christ. Salute those who are 11 of the family of Aristobolus. Salute Herodion my kinsman. Salute those which belong to the family of Narcissus, who are in the Lord. Salute Tryphena and Try- 12 phosa, who have laboured hard in the Lord. Salute Persis the beloved, who laboured much in the Lord. Salute Rufus elect in the 13 Lord, and his mother and mine. Salute Asyncritus, 14 Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute 15 Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them. Salute one ano- 16

- ther with the holy kifs. The churches of Christ salute you.
- 17 Now I beseech you, brethren, keep a sharp eye over those who cause divisions and offences contrary to the doctrine ye have learned, and
- 18 turn away from them. For such are not servants to our Lord Jesus Christ, but to their own belly; and by smooth speeches and flattering commendations deceive the hearts of the guileless.
- 19 For your obedience is gone forth in report to all men. I rejoyce therefore on your account: but I wish you to be wise indeed unto good, but harmless respecting evil.
- 20 Now the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.
- 21 There salute you Timothy, my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen. I Tertius,
- 22 who have written this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.
- The grace of our Lord Jesus Christ be with you all. Amen.
- Now to him that is able to stablish you according to my gospel, and the preaching of Jesus Christ, agreeable to the revelation of the mystery; which was concealed from all former ages, but is now made manifest, and by the propheticall scriptures, according to the commandment of the eternal God, notified to all the Gentiles to bring them to the obedience of faith: to the only wise God, through Jesus Christ, be glory for ever and ever. Amen.
- Written to the Romans, and sent by Phœbe, a deaconess of the church in Cenchrea.

THE FIRST EPISTLE
OF
PAUL THE APOSTLE
TO THE
CORINTHIANS.

CHAP. I.

1 **P**AUL, a called apostle of
Jesus Christ by the
will of God, and Sosthenes
2 a brother, to the church of
God which is at Corinth,
sanctified in Christ Jesus, to
the called saints, with all
those who invoke the name
of our Lord Jesus Christ in
every place, both their's and
3 our's : grace be unto you;
and peace, from God our
Father, and our Lord Jesus
4 Christ. I give thanks to my
God always on your behalf,
for the grace of God which
hath been given you in Christ
5 Jesus ; that in every thing ye
have been enriched by him,
in all utterance, and all
6 knowledge ; thus the testi-
mony of Jesus hath been
7 confirmed among you ; so
that ye have not been defi-
cient in any gift ; waiting
for the revelation of our Lord
Jesus Christ : who shall con- 8
firm you to the end blame-
less in the day of our Lord
Jesus Christ. Faithful is 9
God, by whom ye have been
called into communion with
his Son Jesus Christ our
Lord.

Now I conjure you, bre- 10
thren, by the name of our
Lord Jesus Christ, that ye all
speak the same thing, and
that there be no schisms
among you ; but that ye be
perfectly united together in
the same mind and the same
sentiment. For I have been 11
informed concerning you,
my brethren, by those of the
family of Chloe, that there
are contentions among you.
Now this I observe, that one 12

and another of you saith, I am indeed of Paul; but I of Apollos; but I of Cephas; **13** but I am of Christ. Is Christ divided? was Paul crucified for you? or were ye baptised into the name of Paul?

14 I thank God that I baptised none of you, except **15** Crispus and Gaius; that no man might say, I baptised **16** into my own name. And I also baptised the household of Stephanus: besides these, I know not if I baptised any **17** other person. For Christ sent me not to baptise, but to preach the gospel: not with wisdom of discourse, lest the cross of Christ should be **18** slighted. For the discourse, *the subject of which is the cross*, is indeed to those who perish, folly; but to us who are saved it is the power **19** of God. For it is written, "I will destroy the wisdom
" of the wise, and the under-
" standing of the intelligent
" will I make useles*."

20 Where is the sophist? where is the scribe? where is the inquisitive searcher after this world's wisdom? hath not God turned into folly the **21** wisdom of this world? for since in the wisdom of God the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22** For the Jews demand a mira-

cle, and the Greeks seek wisdom: but we preach Christ **23** crucified, to the Jews indeed an offence, and to the Greeks folly; but to those who are called, whether Jews or **24** Greeks, Christ the power of God, and the wisdom of God. For this foolishness of **25** God is wiser than men; and this weakness of God is stronger than men. For ye **26** see your calling, brethren, that not many fleshly wise, not many men in power, not many men of high birth, are called: but the foolish things **27** of this world hath God elected, that he might confound the wise; and the feeble things of the world hath God elected, that he might confound the mighty; and the **28** ignoble things of the world, and the despicable, hath God elected, and the things that are not, to bring to nought the things which are, that **29** no flesh should glory in his presence. But of him are ye **30** in Christ Jesus, who hath been made to us of God wisdom, and righteousness, and sanctification, and redemption: that, as it is written, **31** "He that glorieth, let him
" glory in the Lord*."

CHAP. II.

AND I, when I came to you, brethren, came not

* Isa. xxix. 14.

* Jerem. ix. 24.

I. CORINTHIANS.

CH. II.

with superior excellence of discourse or wisdom, preaching unto you the gospel of
 2 God. For I determined not to know any thing among you, save Jesus Christ and
 3 him crucified. And in weakness, and in fear, and in much timidity, was I among
 4 you. And my conversation and my preaching was not with persuasive words of human wisdom, but with demonstration of the Spirit and
 5 of power: that your faith might not stand on the wisdom of men, but on the
 6 power of God. But we speak wisdom among the perfect: yet not the wisdom of this world, nor of the rulers of this world, who are destroying themselves: but we
 7 speak the wisdom of God, which had been hid in mystery, which God predestined before the worlds were,
 8 for our glory: which none of the rulers of this world have known: for if they had known it, they would not have crucified the Lord of
 9 glory. But, as it is written*,
 "The things which eye hath not seen, and ear hath not
 "heard, and that have not
 "entered into the heart of
 "man, these hath God prepared for those who love
 10 "him." But to us hath God revealed them by his Spirit: for the Spirit search-

eth out all things, even the depths of God. For who among men knoweth the things of man, save the spirit of man which is in him? so also the things of God knoweth no man, but the Spirit of God.

Now we have not received 12 the spirit of the world, but the spirit which is from God; that we might know the things that are freely given to us of God. Which things 13 also we speak, not in discourses framed by human wisdom, but taught by the Spirit of God; comparing spiritual things with spiritual.

But the natural man receiveth not the things of 14 the Spirit of God: for they are folly to him: and he cannot know them, because they are spiritually discerned. But the spiritual man discerneth indeed all things, 15 though himself is discernible by no man. For who hath 16 known the mind of the Lord? who will instruct him? But we have the mind of Christ.

CHAP. III.

AND I, brethren, have 1 been unable to speak to you as unto spiritual men, but as to carnal, even as to babes in Christ. And I have 2 given you milk to drink, and not meat: for hitherto ye have not been capable of it,

yea, even to the present moment ye are not capable of it.

3 For ye are still carnal : for since there are among you envy, and strife, and divisions, are ye not carnal, and

4 walk as *other* men ? For when one saith, I am indeed of Paul ; and another, I am of Apollos ; are ye not car-

5 nal ? Who then is Paul, and who is Apollos, but the ministers through whom ye believed, even as the Lord gave

6 to each of us ? I have planted, Apollos watered ; but

7 God gave the increase. So then neither is he that planteth any thing, nor he that watereth ; but God who

8 giveth the increase. Now he that planteth and he that watereth are one : but every one shall receive his own re-

9 ward according to his own labour. For we are God's fellow-labourers : ye are God's husbandry, ye are God's building.

10 According to the grace of God given unto me, as a skilful architect, I have laid the foundation, and another

11 buildeth thereon. But let every one take heed how he buildeth upon it. For other

12 foundation can no man lay than that is laid, which is Jesus the Messiah. But if any man build upon this foundation gold, silver, precious stones, timbers, hay,

13 stubble ; every man's work

shall be made manifest : for that day shall declare it, for it shall be laid open by fire ; and the fire shall prove every man's work of what sort it is.

If any man's work which he 14 hath built abide *the trial*, he shall receive a reward. If 15 any man's work be burnt up, he shall suffer loss : but himself shall be saved ; yet so as through the fire.

Know ye not that ye are 16 the temple of God, and that the Spirit of God dwelleth in you ? If any man prophane 17 the temple of God, him will God destroy ; for the temple of God is holy, which temple ye are.

Let no man deceive him- 18 self. If any man among you thinketh himself a wise man in this world, let him become a fool, that he may be wise. For the wisdom of this 19 world is folly in the sight of God. For it is written, " He " entangleth the wise in their " own craftiness *." And 20 again †, " The Lord know- " eth the reasonings of the " wise, that they are futile."

Wherefore let no man glory 21 in men. For all things are your's ; whether Paul, or 22 Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all things are your's ; and ye are Christ's ; and 23 Christ is God's.

* Job, v. 13.

† Ps. xciv. 11.

CHAP. IV.

- 1 **L**ET a man so account of us, as the under servants of Christ, and stewards of the mysteries of God. More-
 2 over it is expected of stewards, that a man be found
 3 faithful. But it is my least consideration that I should be judged by you, or by human opinion: yea I decide not respecting myself.
 4 For though I am not conscious to myself of any unfaithfulness, yet am I not thereby justified; but he that judg-
 5 eth me is the Lord. Wherefore judge nothing before the time until the Lord come, who also will bring to light the hidden things of darkness, and will manifest the counsels of men's hearts; and then shall praise be given to each from God.
 6 But these things, brethren, I have figuratively applied to myself, and Apollos for your sake; that in us ye might learn not to be attached, beyond what is written, lest one being for one *minister*, ye be puffed up *with prejudice*
 7 against another. For who distinguisheth thee? and what hast thou which thou hast not received? But if thou also hast received it, why dost thou glory, as if thou hadst not received it?
 8 Now ye are full, now ye have grown rich, ye have

reigned without us: and I with indeed that you may reign, that we also might reign together with you. For I think that God hath 9 exposed us his apostles the last as devoted unto death. For we have been made a spectacle to the world, and to angels, and to men. We 10 are counted fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are mighty; ye are honourable persons, but we despised. For even to this 11 present hour we undergo hunger and thirst and nakedness, and are buffeted about, and have no settled abode; and work hard, la- 12 bouring with our own hands: being reviled, we bless; being persecuted, we suffer it; being injuriously spoken 13 of, we entreat; we are made as the ordures of the world, as the sweepings of all things unto this day.

I write not these things 14 to shame you, but as my beloved children I admonish you. For though ye may 15 have ten thousand teachers in Christ, yet not many fathers: for in Christ Jesus through the Gospel I have begotten you. Now I con- 16 jure you, be followers of me. For this cause have 17 I sent unto you Timothy, who is my son beloved and faithful in Christ, who will

remind you of my ways which are in Christ Jesus, as I teach every where in every church.

- 18 Now some are puffed up, as though I would not really
19 come to you. But I will come shortly unto you, if the Lord please, and will know, not the prating of them that are puffed up, but the power.
20 For the kingdom of God is not in talk, but in power.
21 What is your wish? That I should come unto you with a rod, or in love, and in the spirit of meekness?

CHAP. V.

- 1 **I**T is generally reported that there is whoredom among you, and such whoredom as is not even named among the Gentiles, that one should
2 have his father's wife. And ye are puffed up, though ought ye not rather to be grieved? that he who hath done this deed might be plucked from the midst of
3 you. For I indeed, as absent in body, but present in spirit, have already, as present, passed judgment on him who hath so done this
4 thing; in the name of our Lord Jesus Christ, ye being assembled together and my spirit with the power of our
5 Lord Jesus Christ, to deliver such a one over to Satan for the destruction of the flesh,

that the spirit may be saved in the day of the Lord Jesus.

Your glorying is not good: 6 know ye not that a little leaven leaveneth the whole mass? Purge out therefore 7 the old leaven, that ye may be a new mass, as ye are unleavened.

For our passover hath been sacrificed for us, even Christ. Therefore let us keep the 8 feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I have written unto you 9 in an epistle that you should not associate with fornicators. Yet not altogether 10 with the fornicators of this world, or the covetous, or extortioners, or idolaters: for then must ye indeed go out of the world. But now 11 I have written unto you not to associate with him, if any man, professing to be a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not even to eat. For 12 what call have I to judge those who are without? Do not ye judge those who are within the church? But 13 those who are without God judgeth. Put then away that wicked man from among yourselves.

CHAP. VI.

- 1 **DARE** any of you, having
a matter of controversy
with another, sue for judg-
ment before the unjust, and
2 not before the saints? Know
ye not that the saints shall
judge the world? and if the
world shall be judged by you,
are ye unworthy to be judges
in the smallest matters?
3 Know ye not that we shall
judge angels, much more
things pertaining to this
life?
4 If then ye have disputes
about the things of this life,
do you seat those on the
bench who are least esteemed
5 in the church? I speak to
you to shame you. Is it so,
that there is not among
you a wise man? Not so
much as one who is able to
judge between one brother
6 and another? But brother
goes to law with brother,
and this before the unbeliev-
7 ers. Now verily therefore
there is altogether a fault
among you, because ye have
law-suits one with another.
Why do ye not rather sub-
mit to the wrong? Why
do ye not rather suffer your-
8 selves to be defrauded? But
ye do wrong and defraud,
and that the brethren.
9 Know ye not that the un-
righteous shall not inherit the
kingdom of God? Be not
deceived; neither fornica-

tors, nor idolaters, nor adul-
terers, nor effeminate, nor
sodomites, nor thieves, nor 10
the covetous, nor drunkards,
nor revilers, nor extortion-
ers, shall inherit the kingdom
of God. Yet such were 11
some of you: but ye have
been washed, but ye have
been sanctified, but ye have
been justified in the name of
the Lord Jesus, and by the
spirit of our God.

All things are lawful for 12
me, but all things are not
expedient; all things are
lawful for me, but I will not
put myself under the power
of any. Meats are for the 13
belly, and the belly for
meats; but God will destroy
both it and them. Now the
body is not for whoredom,
but for the Lord, and the
Lord for the body. And 14
God hath both raised up the
Lord, and will raise us up by
his own power.

Know ye not that your bo- 15
dies are the members of Christ?
Taking then the members of
Christ, shall I make them mem-
bers of an harlot? God forbid.

Do you not know that he 16
that is joined to an harlot is
one body with her? "For
"they too, saith he, shall be
"one flesh *." But he that 17
is joined to the Lord is one
spirit.

Flee whoredom. Every 18
other sin which a man may

* Gen. ii. 24.

commit is without the body ; but he who committeth whoredom sinneth against his own body. Do ye not know that your body is the temple of the Holy Ghost, which is in you, which ye have from God, and ye are not your own? For ye have been bought with a price : glorify then God in your body, and in your spirit, which are God's.

CHAP. VII.

1 **N**OW with regard to those things concerning which ye have written unto me, it were good for a man not to touch a woman. But because of the whoredoms, let every man have his own wife, and every wife her own husband.

3 Let the husband render to the wife due benevolence, and in like manner also the wife to the husband. The wife hath not power over her own body, but the husband : in like manner also the husband has not power over his own body, but the wife. Defraud not one another, except it may be by consent occasionally, that ye may have more leisure for fasting and prayer ; and come together again, lest Satan tempt you through your incontinence. But in this I speak my opinion only,

not authoritatively. For I would that all men were even as myself : but every man hath his peculiar gift from God, one of this sort, and another of that. I say then to the unmarried and the widows, that it is becoming them if they abide as I am. But if they have not the gift of continence, let them marry : for it is better to marry than to burn. But to the married not I command, but the Lord, That the wife be not separated from the husband : and even if she should be separated, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife.

But to the others I speak, not the Lord, If any brother hath a wife unbelieving, yet she chuseth to dwell with him, let him not put her away. And the wife which hath a husband not a believer, and he chuses to dwell with her, let her not put him away. For the husband that believeth not is sanctified by the wife, and the wife who believeth not is sanctified by the husband : else indeed your children were unclean, but now are they holy. But if the unbelieving person depart, let him depart. A brother or a sister is not under bondage in these cases, but God hath called us unto peace.

- 16 For how knowest thou, O wife, but thou shalt save thy husband? and how knowest thou, O husband, but thou shalt save thy wife?
- 17 Nevertheless as God has bestowed the gift on every man as the Lord hath called every man, so let him walk, and so I give command in all the churches.
- 18 Is any man called being circumcised? let him not affect uncircumcision: Is any man called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the observance of the commandments of God.
- 20 Let every one abide in the calling in which he is called.
- 21 Art thou called being a slave? let it give thee no concern; but if thou canst also obtain thy freedom, rather make use of it. For he that is called in the Lord, being a slave, is the Lord's freed man: in like manner also, he that is called, being a free man, is the servant of
- 23 Christ. Have you been redeemed with a price? become not the slaves of men. Let every one, brethren, in the vocation wherein he is called, therein abide with God.
- 25 Now concerning virgins, I have no commandment of the Lord; but I offer my opinion, as having obtained mercy from the Lord to be faithful. I think then that this is becoming, considering our present straits, that it is proper for a man to be thus. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou shouldst marry, thou hast not sinned; and if a virgin marry, she hath not sinned; though such will have tribulation in the flesh; but I spare you.
- Now this I say, brethren, that the time is short. The conclusion is, that even they who have wives, should be as though they had not; and they who weep as though they wept not; and they who rejoice as though they rejoiced not; and they that purchase as though they possessed not; and they who use this world, as not abusing it: for the fashion of this world passeth away. But I would have you to be free from anxiety. He who is unmarried is anxious for the things of the Lord, how he shall please the Lord: but he who is married is anxious about the things of the world, how he shall please his wife. A wife and a virgin hath different pursuits: the unmarried woman is anxious about the things of the Lord, that she may be

- holy both in body and spirit ; but the married woman is anxious about the things of the world, how she shall
 35 please her husband. Now I say this for your own advantage, and not that I should lay a snare in your way, but as what is seemly, and that you may wait on the Lord
 36 without distraction. But if a person supposes it would be unseemly for a virgin of his if she should pass the flower of her age *in celibacy*, and that duty directs it should be so, let him do as he is inclined, he doth not sin : let such
 37 marry. But he that is stedfast in his heart, not having any necessity, but retaineth power over his own inclination, and hath determined this in his heart that he will preserve his own virgin state, doeth well.
 38 Wherefore though he who giveth in marriage doeth well, yet he who avoids a matrimonial connection, doeth better.
 39 The wife is bound by the law as long as her husband liveth : but if her husband be dead, she is free to be married to whomsoever she will, but only in the Lord.
 40 But she is more blessed if she abide as she is, in my opinion : and I think I have the spirit of God.
- we know that we all have knowledge. Knowledge puffeth up, but love edifieth. But if any man conceit that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.
- Now concerning eating things sacrificed unto idols : we know that an idol is nothing in the world, and that there is no other God but one. For though there are gods so called, whether celestial or terrestrial, (as of *this sort* there are gods many, and lords many ;) but to us there is one God, the Father ; of whom are all things, and we for him ; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in all men this knowledge ; but some having conscientious respect for the idol to this moment, eat the meat as sacrificed to the idol ; and their conscience being weak, is defiled. But meat commendeth us not to God : for neither if we eat are we the better, or if we eat not are we the worse. But take heed that this power of yours become not an occasion of stumbling to the weak. For if any man see thee that hast knowledge, sitting in an idol's temple, shall not the conscience of him who is

CHAP. VIII.

1 NOW concerning the things sacrificed to idols,

- weak be emboldened to eat what is sacrificed to idols?
- 11 And the weak brother will be destroyed by thy knowledge, for whom Christ died.
- 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat give occasion of offence to my brother, I will in no wise eat meat for ever, that I give no cause of offence to my brother.
- rationally as a man, or doth not the law speak the same things? for in the law of Moses it is written, "Thou shalt not muzzle the mouth of the ox which treadeth out the corn *." Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes doubtless it was written; because he who ploweth ought to plow in hope, and he who soweth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we should reap your corporal things? If others partake of this power over you, ought not we much more? But we have not used this power, and we suffer all things, that we might not put any obstruction in the way of the gospel of Christ.*

CHAP. IX.

- 1 **A**M I not an apostle? am I not a free man? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I am not an apostle unto others, doubtless I am to you: for ye are the seal of my apostolic mission in the Lord. My apology to those who interrogate me is this, Have we not power to eat and drink?
- 2 Have we not power to carry about with us a sister wife, as do also the other apostles, even the brethren of the Lord, and Cephas? or I alone and Barnabas, have we not power to forbear labour?
- 3 Who goeth at anytime to war at his own expences? who planteth a vineyard, and eateth not of the fruit of it? or who feedeth a flock, and eateth not of the milk of the flock? Speak I these things
- Know ye not that they who are employed about the holy things, are fed from the temple? and they who serve at the altar, partake with the altar? So also the Lord hath commanded to those who preach the gospel, that they should live by the gospel. But I have used nothing of these things, nor have I written indeed these things, that it should be so done respecting me; for it would become me to die rather than that any man

* Deut. xxv. 4.

should make my glorying
 16 void. For though I preach
 the gospel, I have nothing to
 glory of: for necessity is
 laid upon me, yea verily
 17 woe is to me if I preach not
 the gospel. For if I do this
 willingly, I have a reward;
 but if unwillingly, I am en-
 trusted with the dispensation
 18 of it. What then is my
 reward? That when I preach
 the gospel, I may put the
 gospel of Christ to no ex-
 pence, that I abuse not my
 power in the gospel.

19 For though I be free from
 all men, I have made myself
 the servant of all, that I
 20 might gain the more. And
 I became to the Jews as a
 Jew, that I might gain the
 Jews; to those under the
 law, as under the law, that
 I might gain those who are
 21 under the law; to those who
 are without law, as without
 law (not as being without
 law to God, but under the
 law to Christ), that I might
 gain those who were without
 22 law. I became to the weak
 as weak, that I might gain
 the weak; I became all
 things to all men, that by
 every means I might save
 23 some. And this I do for
 the gospel's sake, that I may
 be a partaker of it with you.
 24 Know ye not that they
 who run on the course, all
 run indeed, yet but one ob-
 taineth the prize? So run,

that ye may obtain. And 25
 every one who contendeth
in the games is temperate in
 all things: they indeed
 therefore do it that they may
 receive a corruptible crown,
 but we an incorruptible.
 I therefore so run not as un- 26
 certainly; so do I exercise with
 my fists, not as striking the
 air: but I beat down my 27
 body, and bring it into sub-
 jection, that I may not by
 any means, after having
 preached to others, myself
 become reprobate.

CHAP. X.

BUT I would not that you 1
 should be ignorant, bre-
 thren, that our fathers were
 all under the cloud, and all
 passed through the sea; and 2
 were all baptised unto Moses
 in the cloud and in the sea;
 and did all eat the same spi- 3
 ritual meat; and did all 4
 drink the same spiritual
 drink: for they drank of
 that spiritual rock which fol-
 lowed them; but that rock
 was Christ. Nevertheless 5
 with the most of them God
 was not well pleased, for they
 were destroyed in the wilder-
 nesses.

Now these things were 6
 examples for us, that we
 might not be coveters of evil
 things, as they also coveted.
 Neither be ye idolaters as 7
 some of them; as it is writ-

ten, "The people sat down
"to eat and drink, and rose
"up to sport themselves *."

- 8 Neither let us commit whoredom, as some of them also committed, and in one day fell twenty-three thousand †.
- 9 Neither let us tempt Christ, as some of them also tempted †, and were destroyed by
- 10 serpents. Neither murmur ye, as some of them also murmured, and perished by
- 11 the destroyer †. Now all these things happened unto them as examples, but they are written for our admonition, on whom the ends of the ages
- 12 are come. Wherefore let him that thinketh he standeth, take heed lest he fall.
- 13 No temptation hath overtaken you, but what is common to men. And God is faithful, who will not suffer you to be tempted beyond what ye are able to bear; but will with the temptation make also a way to escape, that ye may be able to bear up under it.
- 14 Wherefore, my beloved,
- 15 flee from idolatry. I speak as unto wise men: judge ye
- 16 what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
- 17 For we, though many, are

one loaf, one body; for we all partake of that one loaf.

Behold Israel after the 18
flesh. Are not they who eat of the sacrifices partakers with the altar? What do I 19
say then? that an idol is any thing, or that which is sacrificed to an idol is any thing? But that what the 20
Gentiles sacrifice, they sacrifice to dæmons, and not to God: and I would not have you in communion with dæmons. Ye cannot drink the 21
cup of the Lord and the cup of dæmons: ye cannot be partakers of the table of the Lord, and the table of dæmons. Do we provoke the 22
Lord to jealousy? are we stronger than he?

All things are lawful for 23
me, but all things are not profitable; all things are lawful for me, but all things edify not. Let no man seek 24
his own gratification, but every one another's good.

Every thing which is sold 25
in the shambles eat; asking no question for conscience sake; "for the earth is the 26
"Lord's, and the fulness "thereof*." And if any one 27
of those, who do not believe, invite you, and ye incline to go, eat every thing set before you, asking no question for conscience sake. But if any 28
person say unto you, This is an idol's sacrifice, eat not of

* Exod. xxxii. 6---19. † Num. xxv. 1---9. † Num. xxi. 16. † Num. xiv. 37.

* Psalm xiv. 1.

it, for his sake who pointed it out, and for conscience sake. For the earth is the Lord's, and the fulness thereof. Conscience indeed I say, not merely thine own, but that of the other person.

For why is my liberty abridged by another's conscience? If I truly with thanksgiving am a partaker, why am I evil spoken of for that for which I give thanks?

Whether therefore ye eat or drink, or whatsoever ye do, do all things to the glory of God. Give no occasion of stumbling either to the Jews or the Gentiles, or the church of God: even as I please all men, not seeking my own advantage, but that of the many, that they may be saved,

CHAP. XI.

1 **B**E ye imitators of me, as
2 I am of Christ. Now I praise you, brethren, that ye remember me in all things, and hold fast the injunctions as I delivered them unto you.
3 But I desire you to take notice that the head of every man is Christ; but the head of the woman is the man, and the head of Christ is
4 God. Every man praying or prophesying, holding a veil over his head, dishonour-
5 eth his head; but every wo-
man praying or prophesying

with her head unveiled, dishonoureth her head; for it is one and the same thing, as if she were shaven. For 6 if the woman be not veiled, let her hair be clipped: but if it would be scandalous for a woman to appear clipped or shaved, let her be veiled. For a man indeed ought not 7 to veil his head, being the image and the glory of God; but the woman is the glory of the man. For the man 8 is not from the woman, but the woman from the man. Also the man was not cre- 9 ated for the woman, but the woman for the man. Therefore ought the woman 10 to retain upon her head *this badge of authority*, because of the angels of the churches. Nevertheless nei- 11 ther is the man without the woman, nor the woman without the man in the Lord. For as the woman was taken 12 out of the man, so also is the man by the woman: but all things are of God. Judge 13 among yourselves, is it decent for a woman to be praying to God without a covering? Does not even nature 14 itself teach you, that if a man wear long flowing hair it is a dishonour to him? But 15 if a woman let her hair flow, it is an ornament to her; for the hair was given her for a covering. But if any man 16 mean to be contentious about

it, we have no such custom, nor the churches of God.

17 But in the matter I am going to denounce, I do not commend you, that ye meet together not for the better,

18 but for the worse. For in the first place, when ye assemble in the church, I hear that there are divisions among you; and I partly believe it.

19 For there must be heresies among you, that they who are the tried ones, may be made manifest among you.

20 When therefore ye assemble in the same place, it is not to eat the Lord's supper.

21 For one in the eating it taketh before another his own supper: and one is hungry, and another drinks to excess.

22 What! have ye not houses to eat in and to drink? or despise ye the church of God, and make those ashamed who have none? What shall I say unto you? shall I praise you in this? I praise you not.

23 For I received of the Lord what also I delivered to you, That the Lord Jesus, in the night in which he was betrayed, took a loaf: and

24 when he had blessed it, he brake it, and said, Take, eat; this is my body, which is broken for you: do this

25 in remembrance of me. In like manner also he took the cup, after they had supped, saying, This cup is the new testament in my blood; this

do, as often as ye drink it, in remembrance of me. For 26 as often as ye eat this bread, and drink this cup, ye do shew forth the death of the Lord till he come. Where- 27 fore, whosoever eateth of this bread, or drinketh the cup of the Lord unworthily, he is guilty of the body and blood of the Lord. But let 28 a man examine himself, and so let him eat of the bread, and drink of the cup. For 29 he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not distinguishing the Lord's body. For this cause many 30 are diseased and infirm among you, and some sleep in death. For if we thoroughly judged ourselves, we should not be judged of the Lord. But 31 being judged, we are corrected by the Lord, that we might not be condemned with the world. Wherefore, 32 when ye meet together to eat the Lord's supper, wait for one another. And if any 33 man be hungry, let him eat at home; that ye meet not together for condemnation. And the other matters I will 34 regulate when I come.

CHAP. XII.

NOW concerning spiritual gifts, brethren, I would not have you ignorant. Ye 2 know that ye were Gentiles,

- drawn away after the idols that are dumb, even as ye
 3 have been led. Wherefore I advertise you, that no man speaking by the Spirit of God, call Jesus anathema : and no man can say, Lord Jesus, but by the Holy Ghost.
- 4 But there are diversities of gifts, though the same Spirit.
 5 And there are diversities of services, but the same Lord.
 6 And there are diversities of mighty operations, but it is the same God who worketh all in all.
- 7 Now to every one is given the manifestation of the Spirit for usefulness. For to one man by the Spirit is given wise discourse ; but to another speech *communicative* of knowledge by the same Spirit ;
 9 to another faith by the same Spirit ; to another the gifts of healing *diseases* by the
 10 same Spirit ; to another miraculous powers ; to another prophecy ; to another discernments of spirits ; to another different kinds of tongues ; to another the interpretation of tongues : but
 11 all these things worketh that one and the same Spirit, distributing peculiar gifts to every one even as he wills.
- 12 For as the body is one, and hath many members, but all the members of that one body, though many, are one
 13 body : so also is Christ. For baptised into one body, whether Jews or Greeks, whether slaves or free men ; and we have all been made to drink into one Spirit. For the body 14 is not one member, but many. If the foot should say, 15 Because I am not the hand, I am not of the body ; is it, on this account, not of the body ? And if the ear should 16 say, Because I am not the eye, I am not of the body ; is it not therefore of the body ? If the whole body 17 were eye, where were the hearing ? If the whole were hearing, where were the smelling ? But now hath 18 God placed the members, every one of them in the body, as he hath chosen. But if the whole were one 19 member, where were the body ? But now the mem- 20 bers indeed are many, but the body one. Nor can 21 the eye say to the hand, I have no need of thee : or again the head to the feet, I have no need of you. Yea, 22 much more the members of the body, which appear to be more feeble, are necessary : and those parts which we 23 esteem as the more dishonourable of the body, on them we bestow more abundant honour, and our uncomely parts have more abundant comeliness. For 24 our comely parts have no need : but God hath rem-

pered together the body, giving more abundant honour to that part which lacked :
 15 that there might be no schism in the body ; but that the members should have the same care one for another.
 16 And if one member suffer, all the members suffer with it ; and if one member be exalted, all the members rejoice with it. Now ye are the body of Christ, and members
 17 in particular. And these also hath God placed in the church, first apostles, secondly prophets, thirdly teachers, next miracles, then gifts of healings, helpers, directors, different kinds of tongues.
 29 Are all apostles ? are all prophets ? are all teachers ? are
 30 all workers of miracles ? have all gifts of healings ? do all speak with tongues ? do all interpret ? But zealously seek the gifts that are the best : and yet I shew unto you a more transcendently excellent way.

CHAP. XIII.

1 **T**HOUGH I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, and tinkling cymbal.
 2 And though I have the gift of prophecy, and know all mysteries, and all manner of science ; and though I have all faith, so that I could re-

movemountains, but have not love, I am nothing. And if 3
 I deal out all my goods in alms, and deliver up my body that I should be burned, but have not love, I am nothing advantaged by it. Love 4
 is long-suffering, is kind ; love envieth not ; love is no vain boaster, is not inflated *with pride*, doth not act un- 5
 seemly, seeketh not her own advantage, is not passionate, thinketh no evil ; rejoiceth 6
 not in unrighteousness, but rejoiceth in the truth ; beareth 7
 all things, believeth all things, hopeth all things, endureth all things. Love 8
 never faileth : but if there be prophetic gifts, they shall be no more ; if tongues, they shall cease ; if science, it shall vanish away. For we know 9
 partially, and prophecy partially. But when that which 10
 is perfect cometh, then that which is in part shall be done away. When I was a child, 11
 I spake as a child, I thought as a child, I reasoned as a child : but when I grew a man, I put away childish things. For now we see by 12
 reflected light, indistinctly ; but then face to face : now I know partially ; but then shall I know even as I am known. But now abideth 13
 faith, hope, love, these three ; but the greater of these is love.

CHAP. XIV.

1 **FOLLOW** earnestly after love, and zealously seek spiritual gifts, but rather that
 2 ye may prophesy. For he that speaketh in an unknown tongue, speaketh not to men, but to God: for no man understandeth him; although in spirit he speaketh mysterious truths. But he that prophesieth, addresseth men for edification, and exhortation, and consolation. He
 4 that speaketh in an unknown tongue, edifieth himself; but he that prophesieth, edifieth
 5 the church. Now I could wish that you all spake with tongues, but rather that ye should prophesy: for greater is he that prophesieth, than
 6 he that speaketh with tongues, except he interpret also, that the church may receive edification. Now I, brethren, if I should come unto you, speaking in unknown languages, what should I profit you, unless I should speak to you *intelligibly* by revelation, or by science, or by prophecy,
 7 or by doctrine? In like manner things inanimate, giving sound, whether the pipe, or the harp, unless they express a distinction in their tones, how shall it be known what is piped, or what is
 8 harped? For if the trumpet also give an uncertain sound, who will prepare himself for

the battle? So also ye, unless with the tongue you speak an intelligible discourse, how shall it be known what is spoken? for ye will speak to the air. For though there
 10 are so many different kinds of languages in the world, yet is not one of them without its meaning. If therefore I know not the force of the expression, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, if ye zealously affect
 12 spiritual gifts, seek that ye may abound in them for the edification of the church. Therefore let him who speaketh in an unknown tongue, pray that he may interpret also. For if I pray in an unknown
 14 tongue, my spirit prayeth, but my mind produces no fruit. What then is my object? I will pray with the spirit, and I will pray with the understanding also: I will sing psalms with the spirit, and I will sing psalms with the understanding also. Else, though thou blest God
 16 in spirit, how shall he who filleth the place of an illiterate man, say Amen after thy thanksgiving, seeing he knoweth not what thou sayest? For thou indeed givest thanks
 17 to God well, but another man is not edified by it. I thank
 18 my God, that I speak with different tongues more than

19 you all : but in the church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in an unknown tongue.

20 Brethren, be not children in your minds : though in naughtiness be ye children, but in your minds be men

21 complete. In the law it is written, " That with other tongues, and with other lips, will I speak to this people : and even thus will they not attend to me, saith

22 " the Lord *." Wherefore tongues are for a sign, not to those that believe, but to those who do not believe : but the gift of prophecy is not for those who are infidels, but for believers.

23 If then the whole church assemble together in the same place, and all speak different tongues, and there come in illiterate persons, or infidels, will they

24 not say ye are mad ? But if all prophecy, and any infidel or illiterate person come in, he receives conviction from

25 all, he is judged of all : and thus the secrets of his heart are made manifest ; and so falling down on his face, he will worship God, declaring that God verily is among you.

26 How comes it then, brethren, that when ye assemble together, every one of

you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation ? Let all things be done to edification. If any man speak in an unknown tongue, let it be by two, or at most by three, and one after another ; and let one interpret. But if there be not an interpreter, let him be silent in the church ; but let him speak to himself and to God. Let the prophets two or three speak, and let the others judge. But if any thing should be revealed to one sitting by, let the first be silent. For ye may all prophesy one by one, that all may learn, and all be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all the churches of his saints.

Let your women be silent in the churches : for it is not permitted to them to speak : but to be in subjection, as also the law saith *. But if they will learn any thing, let them ask their own husbands at home : for it is a shame for women to speak in the church. Went the word of God from you ? or came it unto you only ? If any man thinketh that he is a prophet, or spiritually gifted, let him acknowledge that the things

* Isa. xxviii. 11.

* Gen. iii. 16.

which I write unto you are the commandments of the
 38 Lord. But if any man be ignorant, let him be ignorant.
 39 Wherefore, my brethren, desire earnestly to prophesy; and forbid not to speak with
 40 tongues. Let all things be done with propriety, and orderly.

CHAP. XV.

1 NOW I make known unto you, brethren, the gospel which I have preached unto you, and which ye have received, in which also ye
 2 have stood fast; by which also ye are saved, if ye cleave to that word I have preached to you, except haply ye have
 3 believed in vain. For I delivered to you among the first things that which I also had received; that Christ died for our sins, according to the
 4 scriptures; and that he was buried, and that he rose again the third day, according to
 5 the scriptures: and that he was seen of Cephas, then of
 6 the twelve: afterwards he appeared before five hundred brethren at once; of whom the greater number remain alive unto this hour, but some also are gone to rest.
 7 Afterwards he was seen of James; then of all the
 8 apostles. And last of all he was seen also by me, who am
 9 but as an abortion. For I

am the least of the apostles, who am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I 10 am what I am: and his grace which was given to me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether I or they, 11 so we preach, and so ye believed.

But if Christ be preached 12 that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there is 13 no resurrection of the dead, neither is Christ risen: and 14 if Christ be not risen, vain indeed is our preaching, and vain also your faith. Yea, 15 and we also are found false witnesses for God; because we have testified on the behalf of God, that he raised up Christ: whom he raised not up, if indeed the dead are not raised. For if the 16 dead are not raised, neither is Christ risen: and if Christ 17 be not risen, your faith is vain; ye are yet in your sins. Then also they who have 18 fallen asleep in Christ have perished. If in this life only 19 we have hope in Christ, we are more miserable than all other men.

But now is Christ risen 20 from the dead, and become

the first-fruit of those who have fallen asleep. For since by man came death, by man came also the resurrection of
 21 the dead. For as in Adam all are dead, so also in Christ
 22 shall all be made alive. But every one in his own rank :
 23 Christ the first-fruit ; afterwards those that are Christ's
 24 at his appearing. Then cometh the end, when he shall deliver up the kingdom to God, and the Father ; when he shall have destroyed every
 25 dominion and every authority and power. For he must reign, until he hath put all
 26 enemies under his feet. The last enemy shall be
 27 destroyed, death. For he hath put all things under his feet. But when he saith, that
 28 all things are put under him, it is evident that there is an exception of him, who sub-
 29 jected all things to him. But when he shall have put all
 30 things under him, then also the Son himself shall be sub-
 31 jected to him who put all things under him, that God
 32 may be all in all. Else what will they do who are baptised ? for the dead, if wholly dead they rise no more. Why are they then baptised for the
 30 dead ? and why do we also expose ourselves to danger
 31 every hour ? I solemnly declare by all the joy over you which I have in Christ Jesus
 32 our Lord, I die daily. If

after the manner of men I have fought with wild beasts at Ephesus, of what advantage would it be to me, if the dead did not rise again ? shall we eat and drink ; because
 to-morrow we die ? Be not
 deceived : evil conversations corrupt good manners. A-
 wake as the righteous, and sin not ; for some have an ignorance of God : I speak
 this to your shame.

But will any man say, How
 are the dead raised up ? and with what body do they come ?
 Thou fool ! what thou
 sowest is not quickened except it die : and that which
 thou sowest, thou sowest not the body which shall be afterwards, but the bare grain,
 perhaps of wheat, or of some of the other seeds : but God
 giveth it a body as he pleaseth, and to each of the seeds
 its peculiar body.

All flesh is not the same
 flesh : but there is one kind of flesh of men, and another
 flesh of cattle, and another of fishes, and another of birds.
 Also there are celestial bodies,
 and bodies terrestrial : but the glory of the celestial is
 one, and that of the terrestrial another.

There is one glory of the
 sun, and another glory of the moon, and another glory of
 the stars : for star differeth from star in glory. So also
 is the resurrection of the

dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown an animal body; it is raised a spiritual body. There is an animal body, and there is a spiritual body. And so it is written, There was a first man Adam a living soul; a last Adam a quickening spirit. But that which is spiritual was not first, but that which is animal; and afterward that which is spiritual. The first man was of the earth, earthly; the second man was the Lord from heaven. As is the earthly, so are they also that are earthly: and as is the heavenly, such also are they that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.
 But this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not indeed all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For that which is corruptible must put on in-

corruption, and that which is mortal must put on immortality. So when that which is corruptible shall have put on incorruption, and that which is mortal shall have put on immortality, then shall come to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

NOW concerning the collection which is for the saints, as I have given an order to the churches of Galatia, so also do ye. On the first day of the week let every one of you set apart with himself, treasuring it up, whatsoever he may please to give, that when I come there may be then no gatherings. But when I come, whosoever you shall approve by letters, those will I send to carry your charity to Jerusalem. But if it be of importance that I should

go also, they shall go with
 5 me. Now I will come unto
 you when I have passed
 through Macedonia (for I
 am passing through Macedo-
 6 nia); and perhaps I shall
 abide with you, yea and
 winter with you, that you
 may send me forward whi-
 7 thersoever I go. For I will
 not see you now in passing,
 but I hope to remain some
 considerable time with you
 8 if the Lord permit. But I
 shall abide at Ephesus until
 9 the Pentecost: for there is
 opened to me a great door,
 and effectual, and there are
 many adversaries.

10 But if Timothy come, see
 that he may be among you
 without fear: for he worketh
 the Lord's work, as I also
 11 do. Let no man therefore
 treat him with disrespect;
 but forward him on his way
 in peace, that he may come
 to me; for I expect him with
 the brethren.

12 As concerning brother
 Apollos, I besought him
 much that he would come
 to you with the brethren;
 but it was not at all his wish
 to come at this time: but he
 will come when he can find
 a good opportunity.

13 Watch ye, stand fast in
 the faith, be manful, be
 14 strong. Let all your con-
 cerns be transacted in love.

Now I exhort you, bre- 15
 thren, (ye know the house
 of Stephanas, that it is the
 first fruits of Achaia, and
 they have devoted themselves
 to the ministry of the saints :)
 wherefore submit yourselves 16
 to such, and to every one
 that worketh with us and
 laboureth.

I rejoice in the arrival of 17
 Stephanas, and Fortunatus,
 and Achaicus; because what
 was lacking from you, they
 have supplied. For they have 18
 refreshed my spirit and
 yours; respect therefore such
 men.

The churches of Asia sa- 19
 lute you. Aquila and Pris-
 cilla salute you much in the
 Lord, with the church which
 is in their house. All the 20
 brethren salute you. Salute
 one another with a holy
 kiss.

The salutation of Paul 21
 with mine own hand. If 22
 any man love not the Lord
 Jesus Christ, let him be Ana-
 thema, Maranatha.

The grace of our Lord 23
 Jesus Christ be with you.

My love be with you all 24
 in Christ Jesus. Amen.

The first epistle to the Co-
 rinthians was written
 from Philippi by Ste-
 phanas, and Fortuna-
 tus, and Achaicus, and
 Timothy.

THE SECOND EPISTLE

OF

PAUL THE APOSTLE

TO THE

C O R I N T H I A N S.

CHAP. I.

1 **P**AUL an apostle of Jesus Christ by the will of God, and Timothy a brother, to the church of God which is at Corinth, with all the saints which are in all

2 Achaia: grace unto you, and peace from God our Father, and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation; who comforteth us

4 in all our tribulation, that we might be able to comfort those who are in all tribulation, by the consolation with which we ourselves are comforted of God. Because as

5 the sufferings of Christ abound in us, so through Christ

aboundeth also our consolation. But whether we be 6 afflicted, it is for your consolation and salvation, which is effectually wrought by patient endurance of the same sufferings which we also suffer; or if we are comforted, it is for your consolation and salvation. And our hope 7 of you is sure, knowing that as ye are partakers of the sufferings, so also of the consolation.

For we would not have 8 you ignorant, brethren, of the tribulation which came to us in Asia, that above measure we have been burdened beyond our strength, so that we despaired even of life: for we ourselves, in 9 ourselves have received the sentence of death, that we should have no confidence

in ourselves, but in God
 10 who raiseth the dead. Who
 from so imminent a prospect
 of death hath delivered us,
 and still delivers: in whom
 we trust also that he will yet
 11 deliver us: ye also labouring
 together for us in prayer,
 that from many persons
 thanks may be given on our
 behalf for the gifts bestowed
 on us by many.

12 For our glorying is this,
 the testimony of our consci-
 ence, that in simplicity and
 godly sincerity, not with
 carnal wisdom, but by the
 grace of God, we have con-
 ducted ourselves in the world,
 and peculiarly towards you.

13 For we write no other things
 to you than those which you
 know and acknowledge; and
 I trust also ye will acknow-
 ledge them even to the end.

14 As also ye have acknowledg-
 ed us in part, that we are
 your glory, as also ye are
 ours in the day of the Lord
 Jesus.

15 And in this confidence I
 was intending to come unto
 you a second time, that ye
 might receive a second bless-

16 ing; and through you to
 pass into Macedonia, and
 again from Macedonia return
 unto you, and by you to
 be forwarded on my journey
 17 towards Judea. Such then
 being my intention, did I
 indeed change it with levity?
 or the things which I purpose,

do I purpose after the flesh;
 that with me there should be
 yea, yea, and nay, nay?
 But as sure as God is true, 18
 our word to you was not
 yea and nay. For the Son 19
 of God, Jesus Christ, who
 was preached among you by
 us—by me and Silvanus and
 Timotheus—was not yea and
 nay, but there was yea in
 him; for all the promises of 20
 God in him are yea, and in
 him Amen, to the glory of
 God by us.

Now he that confirmeth us 21
 with you in Christ, and hath
 anointed us, is God; who 22
 also hath put his seal upon
 us, and given us the earnest
 of the Spirit in our hearts.

But I appeal to God as a 23
 witness unto my soul, that to
 spare you I have not yet
 come to Corinth: not that 24
 we have dominion over your
 faith, but are fellow-help-
 ers of your joy; for by faith ye
 stand.

CHAP. II.

BUT I prescribed to myself 1
 this rule, not to come
 again to you with sorrow.
 For if I make you sorry, 2
 who is he that maketh me
 glad, but he that is made
 sorrowful by me? And I 3
 have written unto you for
 this very purpose, that I
 might not, when I come to
 you, have sorrow from those

in whom I ought to rejoice, having confidence in you all, that my joy is the joy of you
 4 all. For out of much affliction and anguish of heart I wrote unto you with many tears, not that ye should be grieved, but that ye might know the love which I have more abundantly towards you.

5 Now if any person hath given cause for grief, he hath not grieved me *merely*, but partly all of you; that I may add no farther burden.

6 Sufficient for such person is that chastisement which hath been inflicted by the majority of you. Wherefore, on

7 the contrary, ye rather ought to forgive and comfort him, lest such a one be swallowed up with excess of sorrow.

8 Wherefore I exhort you to confirm your love towards

9 him. For to this end also have I written, that I may know by this proof of you if ye are obedient in all

10 things. But to whomsoever ye forgive any thing, so do I; and if I forgive any thing, to whom I forgive, for your sakes I do it, in the person
 11 of Jesus Christ, that no advantage be gained over us by Satan; for we are not ignorant of his devices.

12 But when I came to Troas to preach the Gospel of Christ, though a door was opened unto me by the

Lord, I had no rest in my spirit on my not finding there Titus my brother: so
 13 taking my leave of them I went forth unto Macedonia.

But thanks be to God, who
 14 causeth us always to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

For we are a sweet odour of
 15 Christ to God in those who are saved, and in those who perish. To the one we are
 16 the odour of death unto death, to the other the odour of life unto life: and who is sufficient for these things?

For we are not as the many,
 17 adulterating the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ.

CHAP. III.

DO we begin again to commend ourselves? or need we, as some, commendatory letters to you, or commendatory letters from you? Ye
 2 are our letter written in our hearts, acknowledged and read of all men: because ye
 3 are manifestly seen to be the letter of Christ, of which we have been the secretaries, written not with ink, but by the Spirit of the living God, not on tables of stone, but on the fleshy tables of the heart. And such confidence
 4 have we through Christ to-

II. CORINTHIANS.

- 5 wards God: not that we are sufficient of ourselves to account any thing of ourselves; but our sufficiency is of God.
- 6 Who hath made us also able ministers of the new testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life.
- 7 For if the ministry of death in letters graven on stone, was attended with glory, so that the children of Israel could not keep their eyes fixed upon the countenance of Moses, because of the glory of his countenance, 8 though *soon* evanescent; how much more will not the ministry of the Spirit be attended with glory? For if the ministry of condemnation is glory, much more doth the ministry of righteousness excel in glory. For that which was glorious hath no glory, comparatively, because of the glory which excelleth.
- 11 For if that which was abolished came in a glorious manner, much more is that which remaineth glorious.
- 12 Having therefore such a hope, we use much freedom of speech. And *act* not as Moses who spread a veil over his face, in order that the children of Israel might not look stedfastly to the end of that which should be abolished. But their understandings were darkened; for 14
- unto this day the same veil in their reading the old testament abideth unremoved; which veil is taken away by Christ. For unto this day, 15 when Moses is read, the veil is spread over their hearts. Nevertheless, when 16 Israel shall turn unto the Lord, the veil shall be taken away.
- Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. And we all with face unveiled, 18 beholding the glory of the Lord *reflected* as in a mirror, according to the same image, receive a transformation from glory into glory, as by the Lord, the Spirit.

CHAP. IV.

THEREFORE having this ministry, as we have obtained mercy, we faint not; but have renounced 2 all shameful secret practices, not conducting ourselves with artifice, nor deceitfully disguising the word of God, but by clear manifestation of the truth, commending ourselves to every man's conscience as in the presence of God. And if now our gospel 3 be hid, it is hid from those who are lost: among 4 whom the god of this world hath blinded the minds of the unbelievers, that the

light of the gospel of the glory of Christ, who is the image of God, should not dart its bright beams upon
 5 them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
 6 For the God who commanded the light to shine out of darkness, he hath shined into our hearts, to give illumination of the knowledge of the glory of God in the face of
 7 Jesus Christ. But we have this treasure in earthen vessels, that the transcendent excellence of the power might be of God, and not of us.
 8 We are afflicted on every side, yet not reduced to extremities; under difficulties,
 9 yet not in despair; persecuted, yet not abandoned; cast down, but not destroyed;
 10 always bearing about in the body the death-pangs of the Lord Jesus, that the life also of Jesus may be manifested
 11 in our body. For we who are yet alive are continually delivered up to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh.
 12 Wherefore death indeed is working in us, but life in you.
 13 Having then the same spirit of faith, according as it is written, I believed, and therefore I have spoken *.

* Psalm cxvi. 10.

we also believe, and therefore speak; knowing that he 14 who raised up our Lord Jesus Christ, will raise up us also through Jesus, and present us together with you. For all things are for your 15 sakes, that the abundant grace, through the thanksgiving of more persons, may more abound to the glory of God.

Therefore we never faint; 16 for though our outward man decay, yet the inward man is renewed day by day. For 17 our momentary light affliction worketh for us a transcendently far more exceeding eternal weight of glory; whilst we direct our aim not 18 to the things which are seen, but to the things which are not seen: for the things which are seen are temporary, but the things that are not seen are eternal.

CHAP. V.

FOR we know that if our 1 earthly house of this tabernacle should be taken down, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, 2 earnestly desiring to be clothed with our mansion which is from heaven; that so in- 3 vested, we may not be found naked. For we which are 4 in this tabernacle, groan,

being burdened; wherein we desire not to be unclothed, but clothed upon, that what is mortal may be swallowed up of life.

- 5 But he that hath wrought us for this very thing is God, who also hath given us the
6 earnest of the Spirit. Therefore we have always confidence, and know that whilst we are indwelling in the body, we are absent from the
7 Lord: (for we walk by
8 faith, not by sight.) We are confident indeed, and with pleasure expect to go out from the body, and to dwell with-
9 in with the Lord: wherefore also our ambition is, that whether dwelling in the body, or out of the body, we may be acceptable to him.
- 10 For we must all appear before the judgment-seat of Christ, that each may receive the things done in the body according to what he hath done, whether it be good,
11 or whether it be evil. Knowing therefore the terror of the Lord, we persuade men; but we have been made manifest to God, and I hope also have been made manifest in your consciences.
- 12 For we commend not ourselves again unto you, but give you occasion of glorying on our behalf, that ye may have an answer for those who glory in countenance,

and not in heart. For if we
13 are transported out of ourselves, it is for God; or if we are sober-minded, it is for your sake. For the love
14 of Christ constraineth us, because we judge thus, that if one died for all, then were
15 all dead: and he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again.

Wherefore from the pre-
16 sent moment know we no man after the flesh: yea though we have also known Christ after the flesh, yet so henceforth know we him no more. Wherefore if any
17 person be in Christ, he is a new creation: the old things are passed away; behold, all things are become new. But
18 all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; namely, that
19 God was in Christ, reconciling the world unto himself, not imputing to them their offences: and hath committed to us the word of reconciliation. Therefore we are
20 ambassadors for Christ, as though God exhorted you by us; we entreat you for Christ's sake, be ye reconciled to God. For he hath
21 made him, who knew no sin, to be a sin-offering for us,

that we might become the
righteousness of God in
him.

CHAP. VI.

1 **WE** then as labourers with
him, exhort you also
that ye receive not the grace
2 of God in vain: for he saith,
"In an acceptable time have
"I heard thee, and in a day
"of salvation have I succour-
"ed thee *." Behold, now
is the accepted time; behold,
now is the day of salvation.
3 Giving no offence in any
thing, that the ministry be
4 not blamed: but in every
thing approving ourselves as
ministers of God, in much
patience, in afflictions, in
5 necessities, in straits, in
stripes, in imprisonments,
in tumults, in labours, in
6 watchings, in fastings, in
purity, in knowledge, in
long-suffering, by kindness,
by the Holy Ghost, by love
7 unfeigned, by the word of
truth, by the power of God,
with weapons of righteous-
ness in the right hand and in
8 the left, through honour and
dishonour, through evil re-
port and good report: as
deceivers, yet true men;
9 as unknown, though well
known; as dying, and lo!
we live; as chastened, yet
10 not given over to death; as
sorrowful, yet always rejoy-

cing; as poor, yet making
many rich; as having no-
thing, and yet possessing all
things.

Our mouth is opened unto 11
you, O Corinthians! our
heart is enlarged. Ye are 12
not straitened in us, but ye
are straitened in your own
bowels. Let us have a like 13
return; I speak as unto
children; be ye also en-
larged.

Be not unequally yoked 14
with infidels; for what par-
ticipation hath righteousness
with unrighteousness? and
what fellowship is there be-
tween light and darkness?
and what concord of Christ 15
with Belial? or what share
hath he that believeth with
an infidel? or what agree- 16
ment hath the temple of
God with idols? for ye are
the temple of the living God;
as God hath said, "I will
"inhabit in them, and walk
"about in them; and I will
"be their God, and they
"shall be for me a people *."
Wherefore go forth from 17
the midst of them, and be
"ye separated, saith the
"Lord, and touch not the
"unclean; and I will re-
"ceive you †, and I will be 18
"as a father unto you, and
"ye shall be to me for sons
"and daughters, saith the
"Lord Almighty ‡."

* Lev. xvi. 12. † Isai. lli. 12.

‡ Jerem. xxxi. 1.

* Isaiab. xlix. 8.

CHAP. VII.

1 **HAVING** therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear
 2 of God. Give us a favourable reception: we have injured no man, we have corrupted no man, we have de-
 3 frauded no man. I speak not for your condemnation, for I have already said, that ye are in our hearts to die
 4 and live together. Great is my freedom of speech to you, great is my glorying over you: I am filled with consolation, I overflow with joy in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side; without were fightings; within
 6 were fears, But God that comforteth the lowly comforted us by the coming of
 7 Titus: and not by his coming only, but also by the consolation wherewith he had been comforted among
 you, declaring to us your fervent desire, your mourning, your zeal for me, so that I rejoiced the more.

8 For if I grieved you by a letter, I do not repent, though I did repent: for I perceive that this letter made
 you sorry, though but for
 9 a season. Now I rejoice,

not that ye have been made sorrowful, but that ye have sorrowed unto repentance: for ye have been made sorry in a
 godly manner, that ye might receive damage from us in
 nothing. For sorrow of a
 10 godly sort worketh repentance unto salvation never to be repented of, but worldly sorrow worketh death. For
 11 behold this very thing, that ye were made sorry after a godly manner, how great diligence did it produce in
 you! yea, what apologizing! yea, what indignation! yea, what fear! yea, what earnest desire! yea, what zeal! yea,
 what vengeance! In every step ye have approved yourselves as pure in this affair.

And indeed though I
 12 wrote unto you, I did it not merely for his cause that had done the wrong, nor for his
 cause who had suffered the injury, but that our diligent attention for you might be
 more abundantly manifested to you in the presence of God. Therefore we were
 13 comforted in your consolation; and exceeding abundantly the more rejoiced we in the joy of Titus, because
 his spirit was refreshed by
 you all. For if I have boast-
 14 ed of you to him in any thing, I am not ashamed; but as we have spoken all things to you in truth, so our boasting of you to Titus

- 15 hath been found truth. And his bowels more abundantly yearn over you, when he remembers the obedience of you all, how with fear and trembling ye received him.
- 16 I rejoyce therefore that in every thing I have confidence in you.

CHAP. VIII.

- 1 NOW we inform you, brethren, of the grace of God which hath been bestowed on the churches of
- 2 Macedonia; that in a great trial of affliction the abundance of their joy, and their deep poverty, hath more abounded to the riches of
- 3 their liberality. For unto their power, I bear them witness, and above their power, they were voluntarily ready to give:
- 4 with much entreaty praying us that we would receive the gift, and undertake the communication of the contribu-
- 5 tion for the saints. And not *merely* as we hoped, but gave themselves first to the Lord, and to us according to the
- 6 will of God. So that we exhorted Titus, that as he had been active before, so also he would also perfect in
- 7 you this grace also. So as ye abound in every thing, in faith, and elocution, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also,

I speak not by command. 8
ment, but because of the forwardness of others, and to prove the genuineness of your love. For ye know 9
the grace of our Lord Jesus Christ, that for your sake he became poor though he was rich, that ye by his poverty should be made rich. And 10
in this I give my opinion: for this is expedient for you, who have before begun not only to do, but also to be willing a year ago. Now 11
then accomplish also the doing it, that as there was a readiness to will, so there may be also to perform out of that which ye have. For if there 12
is first a ready mind, a man is acceptable according to what he hath, and not according to what he hath not. For I mean not that there 13
should be ease for others and a burden on you; but 14
that according to equality, your abundance on the present occasion should afford a supply for their deficiency, that their abundance also may supply your deficiency, that there may be equality. According as it is written, 15
"He that gathered much had no more than others, and he who gathered little, had no less *."

But thanks be to God, 16
who put the same solicitude for you into the heart of

- 17 Titus. For he received indeed the exhortation, but being more diligent, of his own ready mind he went
 18 unto you. We have sent with him also a brother, whose praise in the gospel is *spread* through all the
 19 churches; and not only so, but who was chosen by the churches as my fellow-traveller with this charity, ministered by us to the glory of the same Lord, and to *show* your ready mind.
 20 Avoiding this, that no man should lay any blame to us in this abundance which is
 21 administered by us: providing what is fair, not only before the Lord, but also
 22 before men. And we have sent with him our brother, whom we have often experienced in many things to be a man of diligence, but now much more diligent, through the great confidence which I
 23 have in you. If *any inquire* concerning Titus, he is my companion and fellow-labourer to you; or our brethren *be inquired of*, they are the messengers of the churches, the glory of Christ.
 24 Therefore *shew* unto them, and in the presence of the churches, a proof of your love, and of our *just* boasting in you.
- it is superfluous for me to write unto you. For I know 2 your readiness of mind, for which I boast of you to the Macedonians, that Achaia had made preparation a year ago; and your zeal hath stirred up very many. But 3 I have sent the brethren, that our glorying in you might not be vain in this matter; that as I have said, ye may be prepared. Lest haply if 4 the Macedonians come with me, and find you unprepared, we (not to say, you) may be confounded in this confidence of boasting. I 5 have thought it necessary therefore to exhort the brethren, that they would go before unto you, and prepare before your promised bounty, that it may be ready as a matter of bounty, and not as *extorted* of covetousness.
- But this I add, He that 6 soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully. Let every 7 man, as he hath purposed in heart, give, not with reluctance or of necessity; for God loveth a cheerful giver. And God is able to make 8 all grace abound towards you; that in every case having always all sufficiency, ye may abound unto every good work: as it is written, "He 9

CHAP. IX.

1 NOW concerning the contribution for the saints,

"hath scattered abroad, he

- "hath given to the poor, his
 "righteousness abideth for
 10 "ever *." Now he that sup-
 plieth seed to the sower, shall
 also supply bread for food,
 and multiply your seed sown,
 and increase the fruits of
 11 your righteousness, being in
 every thing enriched unto all
 liberality, which *causeth* by
 us thanksgiving to God.
 12 For the ministration of this
charitable service not only
 abundantly supplies the defi-
 ciencies of the saints, but
 also overflows with many
 thanksgivings to God;
 13 (while by the evidence of
 this ministration they glorify
 God: for your professed sub-
 jection to the gospel of Christ,
 and for your liberality to-
 wards them, and towards
 14 all men;); and with their
 prayers for you, greatly long-
 ing after you, on account of
 the transcendent grace of
 15 God in you. Thanks be to
 God for his inexpressible
 gift.

CHAP. X.

- 1 NOW I Paul myself exhort
 you by the meekness and
 gentleness of Christ, who,
 when present, am indeed
 lowly among you, but being
 absent, am bold towards you.
 2 But I pray, that when I am
 present I may not be bold
 with the confidence with
 which I purpose to act reso-
 lutely against some who
 think of us, as if we walked
 after the flesh. For though 3
 we walk in the flesh, we war
 not after the flesh: for the 4
 weapons of our warfare are
 not carnal, but mighty
 through God for the casting
 down the strong holds of
corruption; laying low proud 5
 reasonings, and every high
 thing which exalteth itself
 against the knowledge of
 God, and making every
 thought captive to the obedi-
 ence of Christ: and holding 6
 ourselves ready to avenge
 every act of disobedience,
 when your obedience is fully
 proved. Regard ye the 7
 things that are personal? If
 any man is confident in him-
 self that he is Christ's, let
 him reflect again in himself,
 that as he is Christ's, so are
 we Christ's. Yea, and if I 8
 should boast somewhat more
 highly of our authority,
 which the Lord hath given
 us for your edification, and
 not for your destruction, I
 shall not be ashamed; that 9
 I may not seem as if I would
 terrify you by letters. For 10
 his letters indeed, say they,
 are weighty and forcible,
 but his bodily presence is
 feeble, and his speech con-
 temptible. Let such a man 11
 be assured of this, that such
 as we are by word in our
 letters when absent, such also

will we be in deed when we
 12 are present. For we will
 not presume to put ourselves
 on the level, or compare our-
 selves with some who vaunt
 themselves; but they mea-
 suring themselves by them-
 selves, and comparing them-
 selves with themselves, have
 13 no understanding. But we
 will not glory in things
 beyond our measure, but
 according to the measure of
 the rule which God hath
 marked out for us—a mea-
 sure that hath reached even
 14 unto you. For we stretch
 not our pretensions beyond
 bounds, as though we reach-
 ed not unto you; for we have
 advanced even unto you in
 15 the gospel of Christ: not
 boasting ourselves unmeasur-
 ably in other men's labours;
 but having hope that when
 your faith is increased, we
 shall be enlarged by you ac-
 cording to our rule for
 more abundant usefulness,
 16 to preach the gospel in the
 regions beyond you, and not
 to arrogate glory in another
 man's line for things already
 17 prepared. But he that glo-
 rieth, let him glory in the
 18 Lord. For not he who com-
 mendeth himself is approved,
 but he whom the Lord
 commendeth.

CHAP. XI.

1 I WISH ye would bear with
 me a little in my foolish-

ness, yea indeed bear with
 me. For I am jealous over a
 you with godly jealousy;
 for I have espoused you to
 one husband, to present you
 a chaste virgin to Christ.
 But I fear lest as the serpent 3
 beguiled Eve by his crafti-
 ness, so your minds should
 be corrupted from the sim-
 plicity which belongs to
 Christ. For if he indeed 4
 that cometh preach another
 Jesus, whom we have not
 preached, or ye receive an-
 other spirit, which ye have
 not received, or another gos-
 pel, which ye have not em-
 braced, ye might well bear
 with him. For I reckon 5
 myself to be nothing inferior
 to the very chief of the apo-
 stles. For though I may be 6
 rude in speech, yet not in
 knowledge; but on every
 occasion we have been made
 manifest in all things among
 you.

Am I chargeable with a 7
 fault (humbling myself that
 you might be exalted), that
 I preached to you the gospel
 of God freely? I plunder- 8
 ed other churches, receiving
 a provision from them, in
 order to minister to you.
 And when I was with you, 9
 and in want, I was burden-
 some to no man; for my
 want the brethren who came
 from Macedonia supplied;
 and on every occasion I have
 kept myself from being bur-

- densome, and will keep
 10 myself. I protest, by the truth of Christ in me, that from this boasting no man shall seal up my lips in the
 11 regions of Achaia. Wherefore? Because I love you
 12 not? God knoweth. But what I do, I will do also, that I may cut off occasion from those who desire occasion, that wherein they boast, they may be found even as
 13 we. For such are false apostles, deceitful labourers, transforming themselves into
 14 apostles of Christ. And no marvel! For Satan himself is transformed into an angel of light.
 15 It is no wonder therefore if his ministers also be transformed as ministers of righteousness; whose end will be according to
 16 their works. I repeat it again, Let no man suppose that I am a fool; but if otherwise, then as a fool receive me, that I too may boast myself a little.
 17 What I speak, I speak not after the Lord, but as it were in folly in this confidence of boasting. Seeing
 18 many boast themselves after the flesh, I will boast also.
 19 For ye bear with fools easily when you are wise yourselves.
 20 For ye bear if a man enslave you, if a man eat you up, if a man receive from you, if a man is insolent, if a man
 21 smite you on the face. I speak with reference to the reproach *cast on me*, as
 though we were feeble; but wherein any man is bold (I speak in foolishness), I am bold also. Are they He- 22
 brews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so
 am I. Are they the ministers 23
 of Christ? (I speak foolishly) I am above *them*: in labours more abundantly, in stripes exceedingly more, in prisons more frequently, in the most immediate danger of death often. Of the 24
 Jews five times I have received forty stripes save one. Thrice I have been scourged 25
 with rods, once I have been stoned, thrice I have suffered shipwreck, a whole night and day I have passed in the deep; in journeyings often, 26
 in perils of rivers, in perils of robbers, in perils from my own countrymen, in perils from the heathen, in perils in the city, in perils in the desert, in perils on the sea, in perils among false brethren; in labour and tra- 27
 vail, in watchings often, in fastings frequently, in hunger and thirst, in cold and nakedness; and beside 28
 all these things from without, that accumulated burden which cometh on me daily, the care of all the churches. Who is feeble, and am I not 29
 feeble? Who is offended, and am I not on fire? If I 30
 must glory, I will glory in

the things which respect my
 31 infirmities. The God and
 Father of our Lord Jesus
 Christ, who is blessed for
 evermore, knoweth that I
 32 lie not. In Damascus the
 governor under Aretas the
 king guarded the city of
 the Damascenes, intending
 33 to seize me; and through a
 window in a basket I was
 let down by the wall, and
 escaped out of his hands.

CHAP. XII.

1 IT is, not expedient doubt-
 less for me to boast. I
 will yet come to visions and
 2 revelations of the Lord. I
 knew a man in Christ above
 fourteen years ago, (whether
 in the body I know not, or
 whether out of the body I
 know not: God knoweth;)
 such a one was caught up
 3 unto the third heavens. And
 I knew such a man, (whe-
 ther in the body or out of
 the body I know not: God
 4 knoweth,) that he was caught
 up into paradise, and heard
 ineffable words, which it is
 not permitted to man to
 5 speak. Of such a one will I
 boast; but in myself will I
 not boast, save in my infir-
 6 mities. For though I should
 be disposed to boast, I shall
 not be a fool; for I shall
 speak truth: but I desist,
 lest any man think of me
 above what he seeth me

to be, or what he heareth
 of me. And that I might 7
 not be lifted up above mea-
 sure by the transcendent
 greatness of the revelations,
 there was given me a thorn
 in the flesh, the angel Satan,
 to buffet me, that I might
 not be lifted up above mea-
 sure. For this thrice I be- 8
 sought the Lord, that he
 might depart from me. And 9
 he said unto me, My grace
 is sufficient for thee; for my
 strength is made perfect in
 weakness. Most gladly
 therefore will I rather glory
 in my infirmities, that the
 power of Christ may fix its
 residence in me. Therefore 10
 I take pleasure in infirmities,
 in reproaches, in necessities,
 in persecutions, in distresses,
 for Christ's sake; for when
 I am weak, then am I
 strong.

Have I become a fool in 11
 boasting? ye have compell-
 ed me; for I ought to have
 been commended of you:
 for in nothing have I been
 inferior to the very chief
 apostles, though I be
 nothing. The signs indeed 12
 of an apostle have been
 wrought among you in all
 patience, in miracles, and
 wonders, and mighty deeds.
 For what is there wherein 13
 ye have been inferior to the
 other churches, except that
 I have not been burdensome
 to you? Forgive me this

- 14 wrong. Lo! I hold myself ready the third time to come unto you, and I will not burden you; for I seek not yours but you: for the children ought not to lay up treasure for their parents, but the parents for the children. And I will most cheerfully spend and be spent for your souls, though the more abundantly I love you, the less I am loved.
- 16 But admit it, I was not burdensome to you: but being crafty, I caught you with guile. Did I make a gain of you by any one individual, whom I sent unto you? I entreated Titus to go to you, and with him I sent a brother. Did Titus make any advantage of you? walked we not in the same spirit? walked we not in the same steps?
- 19 Think ye that we are again making an apology to you? In the sight of God speak we in Christ: but all things, beloved, for your edification.
- 20 For I am afraid that when I come I shall not find you such as I wish, and that I shall be found of you such as ye would not: lest haply there be contentions, jealousies, animosities, quarrels, backbitings, whisperings, swellings, tumults:
- 21 and lest when I come to you again, my God should bow me down, and I should la-

ment over many who have sinned before, and have not repented of the impurities, and whoredom, and lasciviousness which they have committed.

CHAP. XIII.

THIS third time I am coming to you: by the mouth of two or three witnesses shall every charge be established. I have told you before, and I repeat it, as when I was present the second time, and now absent, I write to those who have sinned already, and to all the rest, that if I come again, I will not spare you: since ye demand a proof that Christ speaketh in me, who to you-ward is not weak, but is mighty in you. For though he was crucified in weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God displayed towards you.

Examine yourselves, whether ye are in the faith; prove your own selves: know ye not your own selves, that Jesus Christ is in you, except ye be reprobate? But I hope that ye shall know that we are not reprobate. Now I pray unto God that ye do no evil, not that we should appear approved, but

that you may do that which is laudable, though we should be as reprobates. For we can do nothing against the truth, but for the truth. For we rejoice when we are weak, but ye are strong: and this also we pray for, even your perfect establishment. For this cause, though absent, I have written these things, that when I am present I may not use severity, according to the power which the Lord hath given me for edification, and not for destruction.

11 Finally, brethren, rejoice:

be perfectly united together, be comforted, be of one mind, live in peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Luke.

THE

EPISTLE of PAUL the APOSTLE,

TO THE

GALATIANS.

CHAP. I.

1 **P**AUL the apostle (not sent from men, nor by man, but by Jesus Christ, and our Father who raised him from the dead), and all the brethren with me, to the churches of Galatia: grace unto you, and peace from

God the Father and our Lord Jesus Christ; who gave himself for our sins, that he might pluck us out of this present wicked world, according to the will of God and our Father: to whom be glory for ever and ever. Amen.

I marvel that ye are so

Y

- quickly departed from him that called you, by the grace of Christ into another gospel: 7 which is not another; but there are certain persons who trouble you, and desire to pervert the gospel of Christ. 8 But though even we, or an angel from heaven, preach unto you another gospel, different from that which we have preached to you, let him be an anathema. As 9 we have before spoken, and I now repeat it again, If any man preach a gospel different from that ye have received, let him be anathema. For do I now use 10 persuasions from men, or from God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I give you to understand, brethren, that the gospel which was preached by me is not a merely human 12 ministry. For I neither received it from man, nor was taught, but by immediate revelation from Jesus Christ. 13 For ye have heard of my former manner of life, when I professed Judaism, that in the most outrageous manner I persecuted the church of 14 God, and wasted it: and signalized myself in Judaism above many of those of my own age among my countrymen, being more exceedingly a zealot for the traditions of my fathers. But when it 15 pleased God, who selected me from my mother's womb, and called me by his grace, to reveal his Son in me, that 16 I might preach the glad tidings of him to the nations, immediately I conferred not with flesh and blood, nor 17 went up to Jerusalem to those who were apostles before me; but I went away into Arabia, and returned again unto Damascus. Af- 18 afterwards at the expiration of three years I went up unto Jerusalem to pay a visit to Peter, and I abode with him fifteen days. But I saw no 19 other of the apostles except James, the Lord's brother. Now respecting the things 20 which I write unto you, behold, in the presence of God, I lie not. Afterwards 21 I went into the regions of Syria and Cilicia; and I was 22 personally unknown to the churches of Judca, which are in Christ: only they had 23 heard, that he who persecuted us in time past, now preaches the faith which he once laid waste. And they 24 glorified God on my behalf.

CHAP. II.

FOURTEEN years afterwards I again went up to Jerusalem with Barnabas, taking Titus also along with us. And I went up then by 2

revelation, and laid before
 them that gospel which I
 preach among the Heathen,
 but in private conference with
 those who were of the first
 importance, that haply I
 might not run, nor had run
 3 in vain. And even Titus,
 who was with me, though a
 Greek, was not compelled
 4 to be circumcised: but this
 I did because of false bre-
 thren artfully introduced,
 who came to pry into our
 liberty which we hold in
 Christ Jesus, that they might
 5 bring us into bondage: to
 whom not even for an hour
 have we yielded subjection,
 that the [truth of the gospel
 6 might abide with you. But
 from those who appeared
 men of the greatest import-
 ance, (what sort of men so-
 ever they were it maketh no
 difference to me: God ac-
 cepteth not a man's person;)
 for these important person-
 ages in conference added
 7 nothing to me; but contra-
 riwise when they saw that I
 was entrusted with the gospel
 to the uncircumcision, as
 Peter *was* to the circumci-
 8 sion: (for he that wrought
 powerfully by Peter in his
 apostolic mission to the cir-
 cumcision, wrought mightily
 also by me among the Gen-
 9 tiles.) And when they knew
 the grace which was bestow-
 ed on me, James and Ce-
 phas and John, who appear-

ed to be the pillars of the
church, gave unto me and
 Barnabas the right hand of
 fellowship, that we should
 go unto the Gentiles, and
 they to the circumcision:
 only desiring that we would
 10 remember the poor—the very
 thing which I have also been
 diligent to perform.

But when Peter came to 11
 Antioch I withstood him to
 his face, because he was
 blameable. For before cer- 12
 tain persons came from
 James, he did eat with the
 Gentiles, but when they
 were come, he withdrew,
 and separated himself, fear-
 ing those of the circumci-
 sion. And the other Jews 13
 were guilty of the same dis-
 simulation with him, so that
 even Barnabas was carried
 away by their hypocrisy.
 But when I saw that they 14
 walked not directly accord-
 ing to the truth of the gos-
 pel, I said to Peter before
 them all, If thou, being a
 Jew, livest as the Gentiles,
 and not as do the Jews, why
 compellest thou the Gentiles
 to judaize? We who are 15
 Jews by descent, and not
 sinners sprung from Gen-
 tiles, knowing that a man 16
 is not justified by the works
 of the law, but by the faith
 of Jesus Christ, even we
 have believed in Jesus Christ,
 that we might be justified
 by faith in Christ, and not

- by works of the law; because by the works of the law shall no flesh be justified.
- 17 For if seeking to be justified by Christ, we also ourselves should be found sinners, is Christ then a minister of sin?
- 18 God forbid. For if I build up again the very same things which I have pulled down, I stamp myself a transgressor.
- 19 For I through the law am dead to the law, that I
- 20 should live unto God. I am crucified with Christ, yet I live; though no more I, but Christ liveth in me: and my present life in the flesh, is a life by faith in the Son of God, who hath loved me, and delivered up himself for
- 21 me. I do not set at nought the grace of God; for if righteousness came by the law, truly Christ hath died in vain.
- now made perfect in the flesh? have ye suffered so many things in vain? if it be yet in vain.
- He therefore who ministereth to you a supply of the Spirit, and powerfully worketh miracles among you, *doth he it* by the works of the law, or by the hearing of the faith? as Abraham believed in God, and it was imputed to him for righteousness. Know then that they who are of faith, these are the children of Abraham. And the scripture foreseeing that by faith God would justify the Gentiles, preached the gospel before unto Abraham, saying, that "In thee shall all the nations be blessed*." Wherefore they who are of faith are blessed with believing Abraham.
- For as many as are of the works of the law, are under a curse: for it is written, "Curled is every one who continueth not in all the things written in the book of the law to do them†." But that by the law no man is justified before God is evident: because "The just by faith shall live†." Now the law is not by faith: but "The man that doeth these things shall live by them||." Christ hath redeemed us from the curse of the law, being

CHAP. III.

- 1 **O** INFATUATED Galatians, who hath bewitched you that ye should not obey the truth? To whom Jesus Christ has been described, as before your eyes, crucified among you. This only would I learn of you, Received ye the Spirit by the works of the law, or from
- 2 hearing of the faith? Are ye so senseless? having begun in the Spirit, are ye
- 3

* Gen. xii. 3.

† Deut. xxvii. 26.

‡ Habb. ii. 4.

|| Lev. xviii. 5.

made a curse for us: for it is written, "Cursed is every one who is hanged on a tree *:" that unto the Gentiles the benediction pronounced on Abraham might come by Jesus Christ, that we might receive the promise of the Spirit by faith.

15 Brethren, I speak humanly; to use a similitude; a man's testament, if it be passed in legal form, no man can vacate, or add thereunto.

16 But to Abraham were the promises spoken, and to his seed. He saith not, To seeds, as unto many persons; but as to an individual, and to thy seed, which is Christ.

17 Now this I say, the covenant confirmed of God to Christ, the law, which was given three hundred and thirty years after, cannot disannul, so as to vacate the promise.

18 For if the inheritance is of the law, it is no more by promise; but to Abraham God gave it freely by promise.

19 To what end then was the law given? It was given on account of transgressions, until that seed should come to whom the promise was made, being delivered through the ministry of angels into the hand of a mediator. But the mediator of the one seed he is not, though God is one.

Is the law then contrary to the promises of God? God forbid. For if there had been a law given which was capable of procuring life, verily righteousness would have been by the law. But the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

But before the faith came, we were in ward under the law, shut up together for the faith that should be revealed.

Wherefore the law was our conductor, as of children, to Christ, that we might be justified by faith. But when faith was come, we were no longer under a pædagogus.

For ye are all the sons of God through faith in Christ

Jesus. For as many of you as have been baptised into Christ, have been invested with Christ. There is no more Jew or Gentile, there is no more slave or freeman, there is no more male or female: but ye are all one in Christ Jesus. But if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

NOW I affirm, that as long as the heir is an infant, he differeth nothing from

2 master of all; but is under
tutors and trustees until the
3 time fixed by his father. So
we also, when we were infants,
were in bondage under the
first elementary principles of
4 the world: but when the
fulness of time was come,
God sent forth his Son born
of a woman, born under the
5 law, that he might redeem
those who were under the
law, that we might receive
6 the adoption of sons. But
because ye are sons, God
hath sent forth the Spirit of
his Son into your hearts, cry-
7 ing, Abba, Father! There-
fore thou art no more a slave,
but a son, and if a son, an
heir also of God through
Christ.

8 But at that time when ye
knew not God, ye served those
who by nature are not gods.
9 But now after having known
God, or rather being known
of God, how turn ye back
again to those weak and beg-
garly elements, to which
again a second time ye desire
10 to be in bondage? Ye ob-
serve days, and months, and
11 times, and years. I am
afraid for you, lest haply I
have bestowed on you labour
in vain.

12 Be as I am, for I also am
as ye are, brethren—this is
my request to you: ye have
not injured me in the least.
13 Ye know that with infirmity
of flesh I preached to you

the gospel at the first. And 14
my temptation, which was
in my flesh, ye despised not,
nor rejected with disgust;
but as an angel of God ye
received me, even as Christ
Jesus himself. What then 15
was your blessedness, for I
bear witness to you that, if
it were possible, ye would
have plucked out your eyes,
and given them to me. Am 16
I therefore become your
enemy because I tell you
the truth?

They affect zeal for you, 17
not honourably; but they
wish to exclude us, that you
may be zealously attached to
them. It is good indeed to 18
be zealously affected in a good
cause always, and not only
when I am present with you.

My little children of whom 19
I travail in birth again, until
Christ be formed in you, I 20
wish I could be with you
now, and change my address;
for I am in doubt about
you.

Tell me, ye that desire to 21
be under the law, do ye not
hear the law? For it is 22
written* that Abraham had
two sons, the one by a bond-
woman, and the other by
a free. Now the son of the 23
bond-maid was born after
the flesh, but that by the
free woman was by promise.
Which things are allegorical;
for these are the two cove-

nants, the one from mount Sinai, gendering unto bondage, which is represented by
 25 Agar. For this Agar is mount Sinai in Arabia, and corresponds with Jerusalem that now is, and is in bond-
 26 age with her children. But the Jerusalem above is free, which is the mother of us
 27 all. For it is written, "Re-
 "joice, thou barren who
 "hearest not, cry out and
 "shout for joy, thou that
 "travailest not, for more
 "are the children of her
 "that was desolate, than of
 "her which had an hus-
 28 "band *." So we, brethren, as Isaac, are the children of the promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even
 29 so is it now. But what faith the scripture? "Cast out the
 "bond-woman and her son :
 "for the son of the bond-
 "maid shall in no wise inhe-
 "rit with the son of the free
 30 "woman †." So then, brethren, we are not the children of the bond-woman, but of the free.

CHAP. V.

1 STAND fast therefore in the liberty with which Christ has made you free, and be not again held under
 2 a yoke of bondage. Behold,

I Paul declare to you, that if be ye circumcised, Christ will be of no advantage to you. And again, I testify 3 to every man who is circumcised, that he is under an obligation to keep the whole law. Ye have vacated all 4 expectations from Christ, as many of you as are justified by the law; ye are fallen from grace. For we in spi- 5 rit by faith expect the hope of righteousness. For in 6 Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith exerting its energy by love. Ye were running 7 well : who hath hindered you that ye should not obey the truth? This persuasion 8 cometh not from him who called you. A little leaven 9 leaveneth the whole mass. I have confidence in you 10 through the Lord, that ye will be no otherwise minded : but he that troubleth you shall bear condign punishment whosoever he be.

But I, brethren, if I yet 11 preach circumcision, why am I still persecuted? then indeed the offence of the cross is at an end. I wish that they 12 who trouble you were cut off from you. For ye have 13 been called unto liberty, brethren; only use not that liberty as a pretext or carnality, but in love be subject one to another. For 14

* Isa. liv. 1.

† Gen. xxi. 10.

the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed by one another.

But I say, Walk in the Spirit, and ye will not fulfil the lust of the flesh. For the flesh hath appetites contrary to the Spirit, and the Spirit contrary to the flesh, and these act in opposition the one to the other: so that ye do not the things which ye would. But if ye are under the conduct of the Spirit, ye are not under the law.

Now the works of the flesh are evident, which are these: adultery, whoredom, impurity, lasciviousness, idolatry, magical charms, enmities, strifes, jealousies, animosities, quarrels, divisions, heresies, envyings, murders, drunkenness, revels, and the like of these, concerning which I tell you now, as I have told you already, that they who live in such practices shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity, meekness, temperance; against such there is no law. But they who are Christ's have crucified the flesh with its passions

and irregular appetites. If we live by the Spirit, let us also walk by the Spirit. Let us not be vain-glorious, irritating one another, envying one another.

CHAP. VI.

BRETHREN, if a man also be surprised into any act of offence, ye that are spiritual, replace such a one in the spirit of meekness; keeping an attentive eye on thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if any man conceits that he is something when he is nothing, he deceiveth himself. But let every man bring his own work to the test, and then shall he have glorying in himself alone, and not by comparison with another. For every man shall bear his own burden.

Let him who is a learner of the word communicate to his instructor in all good things. Be not deceived; God is not to be trifled with: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his flesh, shall of the flesh reap corruption, and he that soweth to the Spirit, shall of the Spirit reap life everlasting. Let us not then be weary of well-doing; for in due time

we shall reap, if we faint
 10 not. Well then, whilst we
 have opportunity, let us do
 good unto all men, but espe-
 cially unto those who are of
 the household of faith.

11 Ye see in how many words
 I have written unto you with
 12 my own hand. As many as
 wish to make a fair appear-
 ance in the flesh, they com-
 pel you to be circumcised,
 only that they may not suffer
 13 persecution for the cross of
 Christ. For even they who
 are themselves circumcised
 do not keep the law, but
 desire you to be circumcised,
 that they may glory in your
 14 flesh. But God forbid that
 I should glory, save in the

cross of our Lord Jesus
 Christ, by whom the world
 is crucified unto me, and I
 unto the world. For in 15
 Christ Jesus neither circum-
 cision availeth any thing,
 nor uncircumcision, but a
 new creation. And as many 16
 as shall walk after this rule,
 peace be upon them, and
 mercy, and upon the Israel
 of God.

Henceforth let no man 17
 trouble me; for I bear the
 marks of our Lord Jesus
 Christ in my body.

The grace of our Lord 18
 Jesus Christ be with your
 spirit, brethren. Amen.

To the Galatians, written
 from Rome.

THE

EPISTLE of PAUL the APOSTLE,

TO THE

E P H E S I A N S.

CHAP. I.

1 PAUL, an apostle of Je-
 sus Christ, by the will
 of God, to the saints which
 are at Ephesus, and to the
 faithful in Christ Jesus;

grace be unto you, and peace 2
 from God our Father, and
 the Lord Jesus Christ.

Blessed be the God and 3
 Father of our Lord Jesus
 Christ, who hath blessed us
 with every spiritual blessing

- in heavenly things in Christ ;
 4 as he hath elected us in him before the foundation of the world, that we should be holy and blameless before
 5 him in love : having predestinated us for his adopted children by Jesus Christ unto himself, according to the
 6 good pleasure of his will, to the praise of the glory of his grace, whereby he hath made us acceptable in that beloved
 7 one ; in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of
 8 his grace ; wherein he hath abounded towards us with all wisdom and intelligence,
 9 having made known to us the mystery of his will, according to his good pleasure, which he purposed in
 10 himself ; at the dispensation of the fulness of the appointed times to gather together under one head all things in Christ, whether they be things in heaven or things
 11 in earth, in him : in whom also we have obtained our inheritance, predestinated according to the purpose of him who effectually worketh all things according to the counsel of his own will :
 12 that we should be to the praise of his glory, who first had hope in Christ. In whom ye also *trusted* after ye had heard the word of truth, the gospel of your salvation ;
 in whom also, having believed, ye have been sealed with the holy Spirit of promise, which is the earnest of our
 14 inheritance, until the final redemption, acquired by him, come, to the praise of his glory.
 For this cause I also, since 15
 I heard of your faith in the Lord Jesus, and the love ye have to all saints, have not 16
 ceased offering up my praises for you, making mention of you in my prayers, that the God 17
 of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and revelation by the knowledge of him ; the eyes of your 18
 understanding being enlightened, that you may know what is the hope to which he hath called you, and what the riches of the glory of his inheritance for the saints, and what the transcendent 19
 greatness of his power in us, who believe, according to the energy of his mighty strength which he displayed 20
 in Christ when he raised him from the dead, and set him at his own right hand in the heavenly regions, far above 21
 all principality, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come ; and hath 22
 put all things under his feet, and hath appointed him head

over all to the church,
 5 which is his body, the ful-
 ness of him that filleth all
 in all.

CHAP. II.

1 **AND** you hath he quicken-
 ed, who were dead in
 2 trespasses and sins, wherein
 in times past ye walked after
 the fashion of this world,
 after the prince of the power
 of the air, the spirit who
 now worketh with energy
 in the children of disobedi-
 3 ence: among whom also we
 all have had our conversation
 in time past, in the lusts of
 the flesh, fulfilling the de-
 sires of the flesh and of the
 mind, and were by nature
 children of wrath, as well
 4 as the rest. But God, being
 rich in mercy, through the
 great love with which he
 5 hath loved us, though we
 were dead in sins, hath
 quickened us together with
 Christ, (by grace ye are
 6 saved,) and hath raised us up
 together with him, and made
 us sit down together in the
 heavenly regions in Christ
 7 Jesus. That he might shew
 forth in the ages to come
 the transcendent riches of his
 grace, in the kindness shew-
 8 ed to us in Christ Jesus. For
 by grace ye are saved through
 faith, and this not of your-
 selves; it is the gift of God:
 9 not by works, lest any man

should boast; for we are his 10
 workmanship, created in
 Christ Jesus unto good works,
 for which God hath before
 prepared us, that we should
 walk therein.

Wherefore remember that 11
 ye in time past were Gentiles
 in the flesh, who are called
 uncircumcision by that called
 circumcision made by hands
 in the flesh; that ye were at 12
 that time without Christ,
 alienated from the common-
 wealth of Israel, and stran-
 gers to the covenants of pro-
 mise, having no hope, and
 13 atheists in the world: but
 now in Christ Jesus, ye who
 formerly were far off, are
 become nigh by the blood
 of Christ. For he is our 14
 peace, who hath made both
 one, and hath broken down
 the middle wall of separa-
 tion, destroying the enmity 15
 in his flesh, even the law of
 precepts, in ordinances, that
 he might from the two create
 in himself one new man,
 making peace, and might 16
 reconcile them both in one
 body to God by the cross,
 having slain the enmity there-
 by; and coming, hath 17
 preached peace to you who
 were afar off, and to those
 who were nigh: for through 18
 him we both have access by
 one Spirit unto the Father.
 So then ye are no more 19
 strangers and foreigners, but
 fellow-citizens with the saints,

and of the household of God;
 20 built up on the foundation of
 apostles and prophets, Jesus
 Christ himself being the chief
 21 corner stone; in whom the
 whole building exactly ce-
 mented together groweth
 into a holy temple in the
 22 Lord: by whom also ye have
 been built up together for an
 habitation of God through
 the Spirit.

CHAP. III.

1 **FOR** this cause *am* I Paul,
 the prisoner of Jesus
 2 Christ for you Gentiles; if so
 be, that ye have heard of the
 dispensation of the grace of
 God which was given to me
 3 for you: that by revelation
 he made known unto me the
 mystery, as I wrote unto you
 4 before briefly; wherein when
 ye read, ye may be able to
 perceive my knowledge in the
 5 mystery of Christ, which in
 other generations was not
 made known to the children
 of men; as it hath been
 now revealed to his holy
 apostles and prophets by the
 6 Spirit; that the Gentiles
 should be co-heirs, and of
 the same body, and sharers
 with them of his promise in
 7 Christ by the Gospel: of
 which I am made a minister,
 according to the gift of the
 grace of God, which was
 given unto me by the effec-
 tual working of his power.

To me, who am less than the 8
 least of all saints, is this
 grace given, that I should
 preach among the Gentiles
 the unsearchable riches of
 Christ; and to make all men 9
 see what the communication
 of that mystery means, which
 was hid from the beginning
 in God, who created all
 things by Jesus Christ: that 10
 now to the principalities and
 powers in the heavenly re-
 gions, the manifold wisdom 1
 of God might be made
 known by the church, ac- 11
 cording to the purpose from
 everlasting, which he formed
 in Christ Jesus our Lord: in 12
 whom we have boldness and
 access with confidence to
 God by the faith of him.

Wherefore I beseech you, 13
 that ye faint not at my tribu-
 lations for you, which is
 your glory. For this end I 14
 bow my knees to the Father
 of our Lord Jesus Christ, of 15
 whom the whole family in
 heaven and earth is named;
 that he would give you ac- 16
 cording to the riches of his
 glory, to be strengthened
 with might by his spirit in
 the inner man; that Christ 17
 may dwell by faith in your
 hearts; that rooted and 18
 grounded in love, ye may be
 strengthened to comprehend
 with all saints, what is the
 breadth and length, and
 height and depth; and 19
 to know the love of

Christ, transcendently surpassing knowledge, that ye may be filled with all the fulness of God.

- 20 Now to him that is able to do above all things, exceeding abundantly, beyond what we ask or think, according to the power which
21 effectually worketh in us; to him be glory in the church, in Christ Jesus, unto all generations for ever and ever. Amen.

CHAP. IV.

- 1 **I** THEN, the prisoner of the Lord, beseech you, that ye walk worthy the vocation with which ye are
2 called, with all humility and meekness, with long suffering, forbearing one another
3 in love; careful to preserve unity of spirit, in the bond
4 of peace. There is one body, and one spirit, even as ye have been called to one hope
5 of your calling; one Lord,
6 one faith, one baptism, one God, and father of all, who is above all, and through all, and in you all.

- 7 But to every one of us hath the grace been given, according to the measure of
8 the gift of Christ. Wherefore the Scripture saith,
“When he ascended up on
“high, he led captivity captive, and gave gifts unto
9 “men*.” Now this, that

he ascended, what does it imply? but that he also first descended into the more internal parts of the earth? He that descended is the same 10 also, who ascended above all the heavens, that he might fill all things.

And he himself appointed, 11 some indeed apostles, and some prophets; and others preachers of the Gospel; and others pastors and teachers; for the perfecting the saints, 12 for the work of the ministry, for the edification of the body of Christ: until we all 13 attain in the unity of the faith, and the knowledge of the Son of God, unto a state of complete manhood, unto the measure of the stature of the fulness of Christ: that 14 we should be no longer infants, floating on the waves, and carried about with every wind of novel doctrine, by the juggling of men, by their craftiness after the delusive wiles of error; but, 15 speaking the truth in love, may grow up into him in all things, who is the head, even Christ: From whom 16 the whole body nicely joined together, and firmly connected by every joint of exact proportion, according to the energy exerted in the measure of every several part, causeth the increase of the body unto the edification of itself in love.

This then I urge and testify 17

- in the Lord, that ye walk no more as the other Gentiles walk in the vanity of their
 18 mind, darkened in understanding; alienated from the life of God through the ignorance which is in them; through the blindness of
 19 their hearts: who insensible to remorse, have delivered themselves over in lasciviousness, to the practice of all impurity, with insatiable a-
 20 vidity. But ye have not so
 21 learned Christ; if indeed ye have heard him, and have been taught by him, as the
 22 truth is in Jesus: that ye put off respecting your former conversation the old man, which is corrupt according to the deceitful pas-
 23 sions; but be renewed in
 24 the spirit of your minds; and put on the new man, which is created godlike, in righteousness and true holiness.
- 25 Wherefore putting away lying, speak truth, every one with his neighbour: for we are members one of another.
- 26 Are ye provoked; and do you not sin? let not the sun go down upon your wrath: nor give place to the devil.
- 27 Let him that stole steal no more; but rather labour hard, working with his hands that which is good, that he may have something to give to him that is in want.
- 28 Let no loose discourse proceed out of your mouth, but whatever is good for useful edification, that it may communicate grace to the hearers. And grieve not the holy
 30 Spirit of God, whereby ye have been sealed unto the day of redemption. Let all bit-
 31 terness, and wrath, and anger, and clamour, and scandal, be removed from you, with all malice: but
 32 be ye kind one to another, full of sensibility, forgiving mutually, even as God in Christ hath forgiven you.

CHAP. V.

BE ye therefore imitators of 1
 God, as beloved children; and walk in love as 2
 Christ also hath loved us, and given himself for us, an oblation and sacrifice to God, for an odour of a sweet smell. But fornication and all im-
 3 purity, or insatiable desire, let it not be mentioned among you, as becometh saints; or obscenity, or 4
 foolish talk, or loose witticisms; things which become not a *Christian*, but rather thanksgiving. For this ye 5
 know, that no whoremonger, or impure person, or avaricious, who is an idolater, hath an inheritance in the kingdom of Christ and of God. Let no man deceive 6
 your with vain words: for because of these things, the

- wrath of God cometh on the children of disobedience.
- 7 Be not ye therefore partakers
8 with them. For ye were formerly darkness, but now are ye light in the Lord: walk as children of light;
9 (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable to the
10 Lord. And have no society with the unfruitful works of darkness, but rather rebuke
11 them. For it is scandalous but to mention the things
12 done of them in secret. But all things which are rebukeable are made manifest by the light; for it is the light, by which every thing is
13 made manifest. Wherefore he saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."
- 14 Take heed, then, that ye walk circumspectly, not as
15 fools, but as wise, redeeming the time, because the
16 days are evil. Therefore be not unwise, but intelligent concerning what is the will
17 of the Lord. And be not drunk with wine, in which there is sottishness, but be
18 filled with the Spirit; speaking one to another in psalms and hymns, and spiritual canticles, singing and making melody in the heart to the
19 Lord; giving thanks always
20 for all things in the name of our Lord Jesus Christ, to God even the Father; being
21 subject one to another in the fear of God.
- Wives, be in subjection to
22 your own husbands, as to the Lord. For the husband is
23 the head of the wife, as also Christ is the head of the church; and is himself the saviour of the body. As
24 then the church is subject to Christ, so also let the wives be to their own husbands in every thing.
- Husbands, love your own
25 wives, as Christ also loved the church, and gave himself for it; that he might sanctify
26 it, purifying it in the laver of water by the word, that
27 he might present it to himself a glorious church, not having blemish, nor wrinkle, nor any such things; but that it may be holy and unblameable. So ought husbands to
28 love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever hated his
29 own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are
30 the members of his body, of his flesh, and of his bones.
31 For this reason shall a man forsake his father and mother, and shall cleave unto his wife, and the two shall be as one flesh. This mystery is great:
32 but I am speaking with regard

33 to Christ, and with regard to the church. Nevertheless let every one of you individually see that each love his own wife even as himself; but the wife that she stand in awe of the husband.

CHAP. VI.

- 1 **CHILDREN**, obey your parents in the Lord: for
- 2 this is right. "Honour thy father and mother; (which
- 3 "is the first commandment
- 4 "with a promise;) that it
- 5 "may be well with thee,
- 6 "and that thou mayest be
- 7 "long-lived upon earth *."
- 8 And, ye fathers, exasperate not your children: but educate them in the discipline and admonition of the Lord.
- 9 Servants, be obedient to your masters after the flesh, with fear and trembling, in simplicity of your heart as
- 10 unto Christ; not with eyeservice, as men-pleasers; but as servants of Christ, doing the will of God from the
- 11 soul; with good will doing service as to the Lord, and
- 12 not unto men: knowing that whatsoever good a man doeth, the same shall he receive from the Lord, whether he be a bondman, or whether he be free.
- 13 And ye masters, do the same things to them, avoiding menacing language:

knowing that you also yourselves have a master in heaven; and there is no respect of persons with him.

Finally, brethren, be strong 10 in the Lord, and in the power of his might. Be 11 clothed in the panoply of God, that we may be able to stand against the wiles of the devil. For our conflict is not 12 merely against flesh and blood, but against principalities, and against powers, and against the rulers of the darkness of this world, and against wicked spirits in the aerial regions. Therefore take the 13 whole armour of God, that ye may be able to withstand in the evil day, and having done all things to stand. Stand therefore, girded about 14 your loins with truth, and putting on the breastplate of righteousness; and under- 15 neath your feet shod with the preparation of the gospel of peace; and over all lifting up 16 the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one. And 17 take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying at every opportunity 18 with all prayer and supplication in Spirit, and watching for this very purpose with perseverance and intercession for all the saints; and for 19 me that there may be given

unto me utterance to open
my mouth with boldness, to
make known the mystery of
20 the gospel, for which I am
an ambassador in bonds; that
therein I may speak boldly,
as I ought to speak.

21 But that ye also may know
the things which concern
me, and what I am doing,
Tychicus will inform you
of the whole, a beloved
brother, and faithful in the

Lord: whom I have sent 22
unto you for this very pur-
pose, that ye may know our
affairs, and that he might
comfort your hearts.

Peace be to the brethren, 23
and love with faith, from
God the Father and the Lord
Jesus Christ. Grace be with 24
all those who love our Lord
Jesus Christ in sincerity.

Written to the Ephesians
from Rome by Tychicus.

THE

EPISTLE of PAUL the APOSTLE

TO THE

PHILIPPIANS,

CHAP. I.

1 **P**AUL and Timothy, ser-
vants of Jesus Christ,
to all the saints in Christ
Jesus which are at Philippi,
with the bishops and dea-
2 cons: grace be unto you, and
peace, from God our Father
and the Lord Jesus Christ.

3 I give thanks to my God
on every remembrance of
4 you, always in every prayer
of mine for you all, making
5 request with joy, for your
fellowship in the gospel from

the first day even until now;
being confident of this very 6
thing, that he who hath
wrought in you the good
work will perfect it until the
day of Jesus Christ: as it is 7
right for me to think this of
you all, because I bear you
on my heart, both in my bonds
and in my defence and the con-
firmation of the gospel, as
being all of you sharers in my
grace. For God is my wit- 8
ness, how earnestly I long
after you all in the bowels of
Jesus Christ: And this I 9

- pray, that your love may
abound yet more and more
in knowledge and all under-
10 standing; that ye may prove
the things that are excellent,
in order that ye may be sin-
cere and without offence un-
11 to the day of Christ; filled
with fruits of righteousness,
which by Jesus Christ are to
the glory and praise of God.
- 12 Now I wish you, brethren,
to know, that the things
which have befallen me have
rather conduced to the pro-
13 gress of the gospel; so that
my bonds are manifest in
Christ through the whole pa-
lace, and all other places;
14 and very many of our bre-
thren in the Lord, assuming
confidence from my chains,
are more abundantly bold,
fearlessly to preach the word.
- 15 Some indeed do it in a spirit
of envy and strife; but some
also preach Christ with cor-
16 dial good-will: the one in-
deed preach Christ out of
contention, not with purity
of intention, thinking to add
17 affliction to my bonds: but
the others of love, knowing
that I am exposed for the de-
18 fence of the gospel. What
then? if Christ is preached
in whatever manner it be,
whether in pretext or reality,
even in this do I rejoice, yea,
19 and will rejoice. For I
know that this shall issue in
my salvation through your
prayers, and the supply of
the Spirit of Jesus Christ, ac- 20
cording to my firm expecta-
tion and hope, that I shall be
confounded by no event, but
that with all boldness, as al-
ways hitherto, Christ shall
now also be magnified in my
body, whether by my life or
death. For to me to live is 21
Christ, and to die is gain.
But if it be his will, that I 22
should live in the flesh, this
is the fruit of my travail:
and what to chuse I know
not. For I am in a strait be- 23
tween the two, having an ear-
nest longing to be dissolved,
and to be with Christ; for
this is far, far better: but 24
to abide in the flesh may be
more necessary for you. And 25
being so persuaded, I know
that I shall stay and continue
with you all for your pro-
gress and joy of faith; that 26
your glorying may abound in
Christ Jesus for me by my
coming again unto you.
- Only conduct yourselves 27
worthily as becometh the
gospel of Christ; that whe-
ther I come and see you, or
else be absent, I may hear of
your affairs, that ye stand
fast in one spirit, with one
soul wrestling together in the
faith of the gospel; and not 28
dismayed on any occasion by
your adversaries; which is
indeed the proof of perdi-
tion to them, but of sal-
vation to you, and that from
God. For this favour on the 29

part of Christ is granted you, not only that ye should believe on him, but also that
 30 ye should suffer for his sake; experiencing the same conflict which ye have seen in me, and now hear to be in me.

CHAP. II.

1 IF there be then any consolation in Christ, if any comfort of love, if any communion of spirit, if any
 2 bowels and compassions, fulfil ye my joy, that ye may be united in sentiment, having the same love, of one
 3 soul, of one mind. Let nothing be done contentiously or vain-gloriously; but in humility reckoning others superior to yourselves. Let not
 4 each aim at their own particular interests, but every man at those of others.

5 Let the same sentiment of mind be in you, which was
 6 also in Christ Jesus: who being in the form of God counted it no usurpation to
 7 claim equality with God: but emptied himself, assuming the form of a servant, made after the similitude of mortal men; and found in fashion as man, he humbled
 8 himself, becoming obedient to death, even to the death
 9 of the cross. Wherefore God also hath transcendently exalted him, and bestowed

on him a name which is above every name: that to
 10 the name of Jesus every knee should bow, of beings celestial and terrestrial, and infernal; and every tongue
 11 should confess that the Lord Jesus is Messiah, to the glory of God the Father.

Wherefore, my beloved,
 12 as ye have always been obedient, not only during my presence with you, but now much more in my absence, with fear and trembling work
 out your own salvation. For
 13 it is God who worketh effectually in you both to will and to perform of his good pleasure.

Do all things without mur-
 14 murings or disputes: that ye
 15 may be blameless and harmless, the children of God, inoffensive, in the midst of an untoward and perverse generation, among whom ye
 shine in the world bright as
 the morning star; holding
 16 up the word of life, that I may glory in the day of Christ, that I have not run
 in vain, nor laboured in vain. Yea, and should I be-
 17 come the victim in the sacrifice and service of your faith, I joy, and rejoice with you
 all. In like manner do ye
 18 also joy and rejoice with me.

But I hope in the Lord
 19 Jesus to send Timothy shortly unto you, that I also may be

refreshed in spirit, when I
 20 know your affairs. For I
 have no one like minded
 with him, who will genuine-
 21 ly care for your affairs. For
 all seek their own interests,
 not those of Christ Jesus.
 22 But ye have known the trial
 of him, that, as a son with
 a father, he hath served with
 23 me in the gospel. Him
 therefore I hope to send im-
 mediately, as soon as I see
 clearly what will become of
 24 me. But I have confidence
 in the Lord that I myself
 25 shall come shortly. But I
 have thought it necessary to
 send unto you Epaphroditus;
 my brother, and fellow-la-
 bourer, and fellow-soldier,
 but your messenger, and the
 minister who supplied my
 26 want. For indeed he greatly
 longed after you all, and was
 very sorry that ye had heard
 27 that he had been sick. For
 sick indeed he was, nigh unto
 death: but God had mercy
 on him; and not on him
 only, but on me also, that I
 might not have sorrow upon
 28 sorrow. I have sent him
 therefore the more diligently,
 that seeing him once more
 ye may rejoice, and I be
 29 less sorrowful. Receive him
 therefore in the Lord with all
 joy, and honourably treat
 30 those that are such: for in
 the work of Christ he was
 nigh unto death indifferent
 about life, that he might

afford me that service which
 it was not in your power to
 render me.

CHAP. III.

MOREOVER, brethren, 1
 rejoice in the Lord. To
 write the same things to you,
 to me indeed is not irksome,
 but is safe for you. Beware 2
 of dogs, beware of the ma-
 licious labourers, beware of
 the concision. For we are 3
 the circumcision, who serve
 God in spirit, and glory in
 Christ Jesus, and put no con-
 fidence in the flesh. Though 4
 I too might have confidence
 in the flesh; if any other
 man thinks that he may have
 confidence in the flesh, I may
 claim more: circumcised the 5
 eighth day, of the race of
 Israel, of the tribe of Ben-
 jamin, a Hebrew of He-
 brews; respecting the law, a
 Pharisee; with regard to 6
 zeal, persecuting the church;
 as touching the righteousness
 which is by the law, blame-
 less. But what things were 7
 gain to me, these have I
 counted loss for Christ. Yea 8
 doubtless, and I count all
 things but loss for the tran-
 scendently excellent know-
 ledge of Jesus Christ my
 Lord: for whom I have suf-
 fered the loss of all things,
 and count them but as offals
 of ordure, that I may gain
 Christ, and be found in him, 9

not having mine own righteousness, which is by the law, but that which is through faith in Christ, the righteousness which is of
 10 God by faith: that I may know him, and the virtue of his resurrection, and communion with his sufferings, being conformed to his
 11 death; if haply I may attain unto the resurrection of the dead. Not that I have
 12 already attained, or am now perfect: but I pursue, that I may overtake that for which also by his apprehension of me I am destined by Christ Jesus.

13 Brethren, I count not myself to have overtaken it; but this one object I pursue, forgetting the things which are behind, and reaching out to
 14 those which are before, I press towards the mark for the prize of the divine calling from on high in Christ Jesus.

15 Let as many of us therefore as are perfect, be thus minded: and if ye entertain any other sentiment, God also will un-
 16 veil this unto you. Nevertheless, so far as we have advanced, be it our care to walk by the same rule, to mind the same thing.

17 Be ye imitators, brethren, of me, and eye attentively those who walk so as ye
 18 have us for an example. For many walk, whom I have

often mentioned to you, and now tell you even weeping, that they are the enemies of the cross of Christ: whose
 19 end is perdition, whose God is their belly, and their glory in their shame, whose minds are occupied with earthly things. But our conversa-
 20 tion is in heaven as its citizens, from whence also we are expecting the Saviour, the Lord Jesus Christ, who
 21 shall transform our body of humiliation, that it may be conformed to his body of glory, according to the effectual working of him who is able to subdue even all things to himself.

CHAP. IV.

WHEREFORE, my brethren, beloved, and very dear to me, my joy and crown, so stand fast in the Lord, O beloved.

I beseech Euodias, and I
 2 beseech Syntyche to be of one mind in the Lord. And I
 3 beseech thee also, my genuine associate, assist those women who laboured with me in the gospel, with Clement also, and my other fellow-labourers, whose names are in the book of life.

Rejoice in the Lord al-
 4 ways; again I say, Rejoice.

Let your moderation be
 5 known unto all men.

The Lord is at hand. Be
 6

not anxious about any thing, but in every case by prayer and supplication, with thanksgiving, let your petitions be made known unto God.

7 And the peace of God which surpasseth all comprehension, shall guard your hearts and minds in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are serious, whatsoever things are just, whatsoever things are pure, whatsoever things are amiable, whatsoever things are laudable, if there be any virtue, or any thing praise-worthy, pay attention to these things.

9 Whatsoever things also ye have learned, and received, and heard, and seen in me, these practise, and the God of peace shall be with you.

10 Now I rejoiced greatly in the Lord, that now once more your thoughtful attention about me hath again sprung up, to which also your mind had been disposed, but ye had not found the

11 opportunity. Not that I mention this with a view to my indigence: for I have learned in whatever circumstances I am, to be content.

12 I know how to be abased, and I know how to abound; in every state and in all situations I am instructed either to be full or famishing, either to enjoy abundance,

13 or to suffer want: I am ena-

bled for all things by Christ who strengtheneth me. Nevertheless ye have done nobly in your communications to me during my affliction.

But know also, Philippi- 15
ans, that at my first preach-
ing the gospel, when I went
from Macedonia, no church
communicated to me in the
way of giving and receiving
but ye alone. For in Thes- 16
salonica also ye sent me once,
yea twice, a supply for my
want. Not that I am anx- 17
ious for a gift; but I am anx-
ious to see fruit abounding
on your account. But I 18
have now all things, and
abound: I am full, having
received from Epaphroditus
your bounty, an odour of
sweet smell, an acceptable
sacrifice, well pleasing to
God. But my God will 19
fully supply all your want,
according to his riches in
glory, by Christ Jesus. Now 20
to God, even our Father,
be glory for ever and ever.
Amen.

Salute every saint in Christ 21
Jesus. The brethren that
are with me salute you. All 22
the saints salute you, speci-
ally those who are of Caesar's
household.

The grace of our Lord 23
Jesus Christ be with you all.
Amen.

Unto the Philippians, writ-
ten from Rome by
Epaphroditus,

THE
EPISTLE of PAUL the APOSTLE
TO THE
COLOSSIANS.

CHAP. I.

PAUL, an apostle of Jesus Christ by the will of God, and Timothy a brother, to the saints at Colosse, and to the faithful brethren in Christ: grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

We give thanks to the God and Father of our Lord Jesus Christ, always praying for you, having heard of your faith in Christ Jesus, and the love ye shew to all the saints; because of the hope laid up for you in the heavens, which ye have heard before in the word of truth, the gospel, which is come unto you, as it is also unto all the world; and beareth fruit, as also among you, from the day that ye heard and knew the grace of

God in truth; even as ye have learned from Epaphras our beloved fellow-labourer, who is a faithful minister of Christ for you; who also declared to us your love in the Spirit. For this cause we also from the day we heard it have not ceased praying for you, and beseeching God that ye may be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye may walk worthy of the Lord, well pleasing him in all things, in every good work fruitful, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joy; giving thanks to God, even the Father, who hath made us meet for a portion in the inheritance of the saints in

- 13 light; who hath plucked us out from the dominion of darkness, and transferred us into the kingdom of the Son
 14 of his love: in whom we have redemption through his blood, and forgiveness of
 15 sins. Who is the image of the invisible God, the prime
 16 author of all creation: for by him were all things created, celestial and terrestrial, visible or invisible, whether thrones, or dominations, or principalities, or powers, all were created by him, and
 17 for him: and he is before all, and by him all things
 18 subsist. And he is the head of the body, the church; he is the beginning, the first begotten from the dead, that he might be in all things
 19 pre-eminent. For it hath pleased the Father that in him all fulness should dwell;
 20 and by him to reconcile all things to himself, making peace by the blood of his cross; by him, I say, whether they be things on earth, or
 21 things in the heavens. And you who in time past were aliens, and enemies in mind by wicked works, hath he
 22 now reconciled, by the body of his flesh, through death, to present you holy, and blameless, and irreprehensible in his presence: if ye
 23 abide in faith grounded and firm, and never moved aside from the hope of the gospel,
- which ye have heard, and which hath been preached to the whole creation which is under heaven, of which I Paul am a minister.
- Now I rejoice in my sufferings for you, and fill up in my flesh the measure of afflictions for Christ which remains to be endured for his body, which is the church, of which I am a minister, according to the dispensation of God, which was given me for you to fulfil the ministry of the word of God—the mystery which was hid from ages and from generations, but is now unveiled to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; for which also I am labouring, consenting in the energy of his might, which worketh in me powerfully.

CHAP. II.

FOR I wish you to know how great a struggle I sustain for you, and those at Laodicea, and as many as have not seen my face in the flesh; that their hearts may be

comforted, firmly united together in love, and unto all riches of full assurance of understanding, in the knowledge of the mystery of God, and of the Father, and of
 3 Christ; in whom are hid all the treasures of wisdom and knowledge.

4 Now this I say, lest any man pervert you with specious discourse. For though
 5 I am absent from you in person, yet I am present with you in spirit, rejoicing and beholding your regular order, and the stedfastness of your
 6 faith in Christ. As therefore ye have received Christ Jesus the Lord, walk in him:
 7 rooted and built up on him, and confirmed in the faith, as ye have been taught, abounding therein with
 8 thanksgiving. Beware that no man make a prey of you by means of philosophy and vain delusion, after the tradition of men, after the principles of the world, and
 9 not after Christ: for in him dwelleth all the fulness of
 10 the Godhead bodily; and ye are complete in him, who is the head of all principality
 11 and power: in whom also ye have been circumcised with the circumcision not made with hands, by the putting off the body of the
 12 sins of the flesh, through the circumcision of Christ: buried with him in baptism,

in which also ye have been raised up together with him, by faith, the energy of God, who raised him from the dead.

And you, who were dead
 13 in sins and in the uncircumcision of your flesh, hath he quickened with him, freely forgiving you all trespasses; and hath blotted out the
 14 hand-writing in ordinances that was against us, which was the obstacle to us, and took it from the midst, nailing it to the cross; spoiling
 15 principalities and powers, he exposed them to view openly, triumphing over them on it. Let no man therefore judge
 16 you concerning what you eat, or what you drink, or the observance of a feast, or new moon, or the sabbaths; which are *merely* shadows of
 17 things to come: but the body is Christ's. Let no
 18 man juggle you out of your prize, voluntary in *his* humility and the worship of angels, intruding into things which he never saw, vainly puffed up by his carnal imagination; and not firmly
 19 attached to the head, from which the whole body, by joints and ligaments, harmoniously adjusted and closely compacted, increaseth with increase from God.

If then ye have been dead
 20 with Christ from the rudiments of the world, why, as

though living in the world, are ye dogmatically taught, 9
 21 eat not, nor taste, nor touch, Lie not one to another, 9
 22 (all which things tend to seeing ye have put off the
 corruption by abuse) accord- old man with his practices;
 ing to the injunctions and and have put on the new 10
 23 doctrines of men? Which man, which is renewed in
 things indeed hold forth an knowledge, after the image
 appearance of wisdom in of him that created him.
 will-worship, and humility, Where there is no difference 11
 and bodily mortification, whether a man be Greek or
though not of any value, Jew, circumcised or uncir-
but a gratification to the cumcised, barbarian or Scy-
 flesh. thian, slave or freeman: but
 Christ is all and in all.

CHAP. III.

1 IF ye then be risen with Put on therefore, as the 12
 Christ, seek the things elect of God, holy and be-
 which are above, where loved, bowels of mercies,
 Christ is seated at the right kindness, humility, meek-
 2 hand of God. Fix your ness, long-suffering; for- 13
 minds on things above, not bearing one another, and
 3 on things on the earth. For freely forgiving one another,
 ye are dead, and your life if any man hath a complaint
 is hid with Christ in God. against another: even as
 4 When Christ shall appear, Christ hath freely forgiven
 who is our life, then shall you, so also do ye. But 14
 you also with him be mani- above all these things put on
 5 fested in glory. Mortify love, which is the bond of
 therefore your members perfection. And let the 15
 which are on the earth, for- peace of God set up its
 nication, impurity, the vile throne in your hearts, where-
 passion, evil concupiscence, unto also ye have been called
 and insatiable desire, which in one body; and be ye
 6 is idolatry: for which things thankful.
 the wrath of God cometh Let the word of Christ 16
 upon the children of disobe- dwell in you richly in all
 7 dience; in which ye also wisdom, teaching and admo-
 walked formerly when ye nishing yourselves in psalms,
 8 lived among them: but now and hymns, and spiritual
 ye have put away all these canticles, singing with grace
 things, anger, asperity, ma- in your heart unto the Lord.
 in word or in work, do all

in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, be subject to your own husbands, as is fit in the Lord.

19 Husbands, love your wives, and use no asperity against them.

20 Children, be obedient to your parents in all things; for this is well-pleasing to the Lord.

21 Parents, irritate not your children, lest their spirit be broken.

22 Servants, obey in all things your masters after the flesh, not with eye-service as men-pleasers, but, in simplicity

23 of heart, fearing God. And in every thing that ye do, labour from the soul, as for the Lord, and not man;

24 knowing that from the Lord ye shall receive the reward of the inheritance: for ye are servants to the Lord

25 Christ. But he that is guilty of injustice shall receive punishment for the wrong he hath done: and there is no respect of persons.

CHAP. IV.

1 **M**ASTERS, afford to your servants that which is just, and an equivalent, knowing that ye also have a Master in the heavens.

2 Persevere in prayer, watching therein with thanksgiv-

ing; praying also at the same 3 time for us, that God may open to us a door for the word, that I may speak the mystery of Christ, for which I am also in chains: that I 4 may make it evident, as I ought to speak.

Walk wisely with regard 5 to those without, redeeming the time. Let your discourse 6 be always gracious, seasoned with salt, that ye may know how ye ought to reply to every man.

All my affairs will Tychicus 7 make known unto you, a beloved brother, and faithful minister, and fellow-servant in the Lord: whom I have 8 lent unto you for this very purpose, that he might know your affairs, and comfort your hearts; with Onesimus, 9 that faithful and beloved brother, who is one of you: they will make known unto you all things that have passed here.

There salute you Aristar- 10 chus my fellow-prisoner, and Mark nephew to Barnabas, concerning whom ye have received injunctions; if he come unto you, receive him, and Jesus, who is called 11 Justus, who are of the circumcision. These only are my fellow-labourers for the kingdom of God, who have been a comfort to me.

Epaphras, one of you, sa- 12 luteth you, a servant of

- Christ, always wrestling for you in prayers, that ye may stand perfect and complete
 13 in all the will of God. For I bear him witness that he hath great zeal for you, and for those in Laodicea, and those in Hierapolis.
- 14 Luke, the beloved physician, saluteth you, and Demas.
- 15 Salute the brethren that are in Laodicea, and Nymphas, and the church which
 16 is at his house. And when this epistle hath been read among you, cause that it also be read in the church of the Laodiceans, and that ye also read that from Laodicea. And say to Archippus, 17 Take heed to the ministry which thou hast received from the Lord, that thou fulfil it.
- The salutation of Paul 18 with mine own hand. Remember my chains. Grace be with you. Amen.
- Written to the Colossians from Rome by Tychicus and Onesimus.

THE FIRST EPISTLE

OF

PAUL THE APOSTLE,

TO THE

THESSALONIANS.

CHAP. I.

- 1 **P**AUL, and Silvanus, and Timothy, to the church of the Thessalonians in God the Father, and in the Lord Jesus Christ; grace unto you, and peace from God our Father, and the
 2 Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; without
 3 ceasing calling to mind your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, before our God and Father; knowing, brethren, beloved 4 of God, your election, For 5

our gospel came not unto you in word only, but in power, and in the Holy Ghost, and in great fulness of assurance; as ye know what manner of men we have been among you for
 6 your sakes. And ye became imitators of us, and of the Lord, receiving the word in much affliction, with joy of
 7 the Holy Ghost; so that ye became models for all that believe in Macedonia and
 8 Achaia. For from you sounded forth the word of the Lord, not only into Macedonia and Achaia, but into every region also your fidelity towards God is gone out, so that we have no need to
 9 say any thing. For they publish concerning you what manner of entrance we had unto you, and how ye turned unto God from idols, to serve the living and true
 10 God, and to wait for his Son from the heavens, whom he raised from the dead; even Jesus, who delivereth us from the wrath to come.

CHAP. II.

1 **FOR** ye yourselves, brethren, know our entrance in to you, that it was not
 2 in vain. But though we had suffered before, and were infamously treated, as ye know, at Philippi, we were bold in our God to

preach unto you the gospel of God amidst a great conflict. And our exhortation 3 originated not from delusion, or impurity, or from guile; but as we have been approv- 4 ed of God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who trieth our hearts. For neither at any 5 time used we insinuating language, as ye know, nor a pretext for covetousness; God is witness: not seeking 6 glory from men, neither from you, nor from others; though we might have been burdensome, as apostles of Christ. But we were gentle 7 in the midst of you, as a nurse cherisheth her own infants. So, tenderly affected 8 towards you, we could with pleasure have imparted to you not the gospel of God only, but our own lives also, because ye were beloved by us. For ye remember, brethren, 9 our labour and toil: for night and day working hard, that we might be no burden to any of you, we preached unto you the gospel of God. Ye are witnesses, and God 10 also, how holily, and justly, and faultlessly we conducted ourselves among you that believe: as ye know how 11 *we treated* every one of you, as a father doth his children, exhorting you, and admonishing, and conjuring

- 12 you, that ye should walk worthy of God, as calling you into his kingdom and glory.
- 13 For this cause do we also give thanks to God unceasingly, because when ye received the word reported by us from God, ye received it not as the word of man, but, as it is in truth, the word of God, which worketh also effectually in
- 14 you that believe. For ye, brethren, became imitators of the churches of God which are in Judea, in Christ Jesus: for ye suffered the same things also yourselves from your own countrymen, as they too have of the Jews;
- 15 who both murdered the Lord Jesus and their own prophets, and have persecuted us, and please not God, and are in opposition
- 16 to all mankind; forbidding us to speak to the Gentiles, that they might be saved, to fill up the measure of their iniquities always: but wrath is coming upon them to the extremity.
- 17 But we, brethren, bereaved of you for a short moment, in person, not in heart, have more abundantly longed to see your face with
- 18 great desire. Therefore we wished to have come unto you, even I Paul, once and again; but Satan prevented
- 19 us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

CHAP. III.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone: and sent Timothy our brother, and a minister of God, and our fellow-labourer in the gospel of Christ, that he might stablish you, and comfort you concerning your faith: that no man might be shaken by these tribulations; for ye yourselves know that thereunto we are appointed. For when we were with you, we told you before that we were about to suffer tribulation; as also it came to pass, and ye know. For this cause also, when I could no longer forbear, I sent to know your fidelity, lest by any means the tempter had tempted you, and our labour should be in vain. But now when Timothy returned to us from you, and brought us the glad tidings of your faith and love, and that ye retain a kind remembrance of us always, earnestly desirous to see us, as we are also to see you: for this cause we have felt consolation, bre-

thren, in you under all our tribulation and distress, because of your fidelity. For now we live, if ye stand fast in the Lord. For what sufficient thanks can we render to God for you, for all the joy with which we rejoice on your account before our God, night and day most fervently praying that we may see your face, and amply supply the deficiencies of your faith?

Now God himself, and our Father, and the Lord Jesus Christ direct our way unto you. And the Lord cause you to abound and overflow with love one to another, and towards all men, as we also do to you : to the end that your hearts may be established blameless in holiness before God and our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

1 FINALLY, brethren, we beseech you therefore, and conjure you by the Lord Jesus, that as ye have received of us how ye ought to walk, and please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that you

should abstain from whoredom ; that every one of you may know how to possess his own vessel in sanctification and honour, not in the vile passion of lewdness, as the Gentiles which know not God ; that no man transgress against, or act dishonestly to his brother in this matter ; because the Lord is the avenger of all such things, as we have told you before, and testified. For God hath not called us unto impurity, but unto holiness. Therefore he that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

Now concerning brotherly love, I have no need to write unto you : for ye yourselves are divinely taught to love one another. And indeed ye practise it towards all the brethren that are throughout Macedonia : but we conjure you, brethren, to abound more and more ; and that you make it your study to live peaceably, and to do your own business, and to work with your own hands, even as we have enjoined you ; that ye walk becomingly towards those without, and need no assistance from any person.

Now I would not have you ignorant, brethren, concerning those who are fallen asleep, that ye be not afflict-

ed, as the rest of *mankind* 14 who have no hope. For if we believe that Jesus died, and rose again, so also those that have fallen asleep for Jesus shall God bring with 15 him. For this I say unto you by the word of the Lord, that we who are alive, who are left unto the coming of the Lord, shall not prevent those who are fallen asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: 17 then we who are alive, who remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and so shall we be 18 ever with the Lord. Wherefore comfort one another with these words.

CHAP. V.

11 **NOW** concerning the times and the seasons, brethren, ye have no need that I should write to you: for yourselves know precisely that the day of the Lord so cometh as a thief in the 3 night. For when they say, Peace and safety, then sudden destruction rusheth upon them, as travail on a woman with child, and they shall in 4 no wise escape. But ye, brethren, are not in darkness, that the day should overtake you as a thief. Ye 5 are all the children of light, and the children of day: we are not the children of night, nor of darkness. Let us not 6 then sleep as do others; but let us watch and be sober. For 7 they who sleep, sleep in the night, and they who are drunken, are drunken in the night; but let us who 8 are of the day be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation. For God hath not appointed 9 us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for 10 us, that whether we sleep, or whether we wake, we may live together with him. Wherefore comfort one an- 11 other, and edify one another, as also ye do.

Now we entreat you, brethren, to know those who labour among you, and preside over you in the Lord, and admonish you; and to 13 account of them very highly in love for their work's sake. And live in peace among yourselves.

Now we conjure you, brethren, admonish the unruly, comfort the feeble-minded, support the infirm, be patient with all men. See that 15 no man return evil for evil to any man; but always pursue that which is good,

both towards ~~one~~ another,
and towards all men:

16 Rejoice evermore. Pray
18 without ceasing. In every

thing give thanks: for this
is the will of God in Christ

19 Jesus to you-wards. Quench
20 not the Spirit. Despise not

21 prophesyings. Prove all things;
hold fast that which is good.

22 Abstain from all appearance
of evil.

23 Now the God of peace
himself sanctify you wholly;
and may your whole spirit,
and soul, and body be pre-
served faultless unto the

coming of our Lord Jesus
Christ. Faithful is he that 24
calleth you, who also will
do it.

Brethren, pray for us. 25
Salute all the brethren with 26
an holy kiss.

I conjure you by the Lord, 27
that this epistle be read to
all the holy brethren.

The grace of our Lord 28
Jesus Christ be with you.
Amen.

The first epistle to the
Thessalonians was writ-
ten from Athens.

THE SECOND EPISTLE

OF

PAUL THE APOSTLE,

TO THE

THESSALONIANS.

CHAP. I.

1 **P**AUL, and Silvanus, and
Timothy, to the church
of the Thessalonians in God
our Father and in the Lord
2 Jesus Christ: grace unto
you, and peace, from God

our Father, and from the
Lord Jesus Christ. We are 3
bound to give thanks to God
always for you, brethren, as
it is fit, because your faith
groweth exceedingly, and the
love of every one of you all
towards each other abound-
eth; so that we ourselves 4

make our boast of you among the churches of God, for your patience and fidelity under all your persecutions and afflictions which ye endure: which is a manifest proof of the righteous judgment of God, that ye should be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, at the revelation of the Lord Jesus Christ from heaven with his mighty angels, in a flame of fire, taking vengeance of them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall receive punishment, even eternal perdition, from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired by all those who believe; because our testimony was believed among you in that day. Wherefore also we pray continually for you, that our God would count you worthy of the calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified by you, and you by him, according

to the grace of our God and Lord, Jesus Christ.

CHAP. II.

NOW we entreat you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together unto him: that ye be not hastily agitated with apprehension, nor troubled, neither by spirit, nor by discourse, nor by letter, as coming from us, as though the day of the Lord was instantly approaching. Let no man deceive you in any way: because that cannot be till the apostacy come first, and the man of sin appear, the son of perdition, who opposeth himself against, and exalteth himself above all that is called God, or is the object of adoration; so that he in the temple of God sitteth as God, exhibiting himself in public that he is God. Do ye not remember that when I was yet with you, I told you these things? And now ye know what withholdeth, that he may be revealed in his own time. For the mystery of iniquity is already powerfully working; only he that withholdeth hitherto, will do so till he is removed. And then that lawless person will appear, whom the Lord shall consume with the spirit of his mouth,

- and shall destroy with the brightness of his coming ;
 9 whose appearing is known by satanical energy, displayed in all power, and signs, and
 10 lying miracles, and in every unrighteous delusion among those who perish : in consequence of which things they received not the love of the truth, that they might be
 11 saved. And for this cause God shall send unto them the energy of delusion, that they should believe a lie :
 12 that they all might be damned who have not believed the truth, but have taken pleasure in unrighteousness.
 13 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath elected you from the beginning unto salvation, by sanctification of the Spirit, and
 14 faith in the truth : whereunto also he called you by our gospel, in order to your acquisition of the glory of our
 15 Lord Jesus Christ. Therefore, brethren, stand fast, and firmly hold the injunctions delivered to you, as ye have been taught, whether by our discourse, or by letter.
 16 Now our Lord Jesus Christ himself, and our God, and Father, who hath loved us, and given us everlasting consolation, and good hope
 17 through grace, comfort your hearts, and stablish you in every good word and work.

CHAP. III.

FINALLY, brethren, pray 1
 for us, that the word of the Lord may run, and be glorified, even as among you ; and that we may be 2
 delivered from unreasonable and wicked men : for there is not faith in all. But the 3
 Lord is faithful, who will stablish you, and keep you from the wicked one. But 4
 we have confidence in the Lord towards you, that the things which we have enjoined you, ye both do, and will do. And the Lord direct 5
 your hearts into the love of God, and into the patience of Christ.

Now we command you, 6
 brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh disorderly, and not according to the injunction which he hath received from us. For ye 7
 yourselves know how ye ought to imitate us ; for we behaved not ourselves disorderly among you, neither 8
 did we eat bread with any man unpaid for, but with labour and toil worked night and day, that we might be burdensome to none of you ; not that we have not such 9
 power, but that we might be

- ourselves an example for you
 10 to imitate. For when we
 were with you, this we en-
 joined you, that if a man
 would not work, neither
 11 should he eat. For we hear
 that there are some among
 you who walk disorderly,
 doing no work, but being
 12 busy-bodies. Now such we
 command, and conjure, by
 our Lord Jesus Christ, that
 with quietness they labour,
 and eat their own bread.
 13 But ye, brethren, be not
 14 weary of well doing. And
 if any man obey not our
 word by letter, mark that
 man, and maintain no soci-
 ety with him, that he may
 be ashamed. Yet regard 15
 him not as an enemy, but
 admonish him as a brother.
 And the Lord of peace him- 16
 self give you peace, by every
 means, in every situation.
 The Lord be with you all.
 The salutation of Paul 17
 with my own hand, which is
 my sign in every letter : so I
 write.
 The grace of our Lord 18
 Jesus Christ be with you all.
 Amen.
 The second epistle was
 written to the Thessa-
 lonians from Athens.

THE FIRST EPISTLE

OF

THE APOSTLE PAUL

TO

TIMOTHY.

CHAP. I.

- 1 **PAUL**, an apostle of Je-
 sus Christ, by the order
 of God, our Saviour, and
 Lord, Jesus Christ, who is
 2 our hope ; to Timothy, my
 genuine son in faith : grace,
 mercy, and peace from God
 our Father, and Christ Jesus
 our Lord.
 As I exhorted thee to abide 3
 at Ephesus when I went into
 Macedonia, that thou might-

est enjoin certain persons to introduce no different doctrine, nor to attend to fables and endless genealogies, which give occasion to disputes rather than godly edification, which is by faith; *so do.* For the end of the commandment is love out of a clean heart, and good conscience, and faith unfeigned: from which some, having swerved, have turned aside to vain babbling; affecting to be doctors of the law, though they understand neither what they say, nor whereof they affirm. But we know that the law is good if a man use it according to its institution; knowing this, that the law is not made for the just man, but for the lawless and disorderly, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for whoremongers, for sodomites, for stealers of men, for liars, for perjured persons, and if there be any other thing which is contrary to sound doctrine, according to the glorious gospel of the blessed God, with which I have been put in trust. And I render thanks to him who hath strengthened me, even to Christ Jesus our Lord, that he hath counted me faithful, putting me into the

ministry; who was before 13
a blasphemer, and a persecu-
tor, and insolently violent.
But I was admitted to mercy,
for I did it ignorantly in un-
belief; but the grace of 14
our Lord hath exceedingly
abounded with faith and
love, which is in Christ
Jesus. It is a faithful saying, 15
and worthy of all accept-
ation, that Christ Jesus came
into the world to save sinners,
of whom I am the chief.
But for this end obtained I 16
mercy, that in me, the chief,
Jesus Christ might shew
forth all long-suffering, for a
pattern to those who should
after believe in him unto
eternal life. Now to the 17
king eternal, immortal, in-
visible, the only wise God,
be honour and glory for
ever and ever. Amen.

This commandment, son Timothy, I give thee, according to the prophecies which were before delivered concerning thee, that by them thou mightest war a good warfare; holding faith and a good conscience, which some having renounced, as touching the faith, have been shipwrecked: of whom are Hymeneus and Alexander, whom I have delivered over unto Satan, that they may be corrected, so as to blaspheme no more.

CHAP. II.

- 1 **I** EXHORT therefore, first of all, that there be offered supplications, prayers, intercessions, thanksgivings for the whole race of mankind:
- 2 for kings, and all that are in a state of eminence, that we may lead a quiet and peaceable life in all godliness and
- 3 seriousness. For this is becoming, and acceptable before God our Saviour; who
- 4 wills all men to be saved, and come to the acknowledgment of truth. For
- 5 there is one God, and one mediator between God and men, the man Christ
- 6 Jesus; who gave himself a ransom for all, the testimony to be born in his
- 7 appointed times; of which I am ordained a preacher and apostle, (I speak the truth in Christ, I lie not,) a teacher of the Gentiles in faith and truth.
- 8 **I** will then that men pray in every place, lifting up holy hands without wrath or
- 9 doubting: in like manner also that the women dress themselves in decent apparel, with modesty and sobriety; not with plaited tresses, or gold, or pearls, or very
- 10 costly clothing, but as becometh women professing godliness, with good works.
- 11 Let the woman learn in silence with all subjection:

for I permit not a woman ¹² to teach in public, or to assume authority over the man, but to abide in silence. For Adam was first formed, ¹³ Eve afterwards. And Adam ¹⁴ was not deceived, but the woman being deceived, by transgression fell. But she ¹⁵ shall be saved through child-bearing, if they abide in faith, and love, and holiness with sobriety.

CHAP. III.

IT is a true saying, If a ¹ man seeks the office of a bishop, he desireth a laudable employment. A bishop ² then must be irreprehensible, the husband of one wife, temperate, sagacious, respectable, hospitable, well qualified for teaching; not

addicted to wine, not using ³ hard words or blows, not greedy of base gain; but gentle, not quarrelsome, not a lover of money; presiding ⁴ over his own family with propriety, having his children under subjection with all gravity of behaviour: for ⁵ if a man knoweth not how to order his own family, how shall he take proper care of the church of God? Not a ⁶ new convert, lest he be puffed up, and fall into the devil's crime. He must also ⁷ have a fair character from those who are without, that

he may not fall into reproach, and into the snare of the devil.

- 8 The deacons also in like manner must be grave, not doubletongued, not addicting themselves to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith with a pure conscience. 10 And let these also be first proved, and if found blameless, then let them enter on the deacon's office.

- 11 Their wives in like manner must be grave women, not addicted to scandal, sober, faithful in all things.

- 12 Let the deacons be the husbands of one wife, ordering well their children 13 and their own families. For they who discharge the office of a deacon with propriety, acquire to themselves a respectable station *in the church*, and great boldness in the faith which is in Jesus Christ.

- 14 These things I write to thee, hoping to come unto thee shortly: but should I be delayed, that thou mayest know how it behoveth thee to conduct thyself in the house of God, which is the church of the living God, the pillar and the pedestal of 16 truth. And confessedly great is the mystery of godliness: God was manifested in the flesh, justified by the Spirit, seen of angels, preached among

the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

NOW the Spirit speaketh expressly, that in the latter days some will apostatise from the faith, giving heed to spirits of delusion, and doctrines of devils; men 2 who teach lies with hypocrisy; and have their own consciences cauterised; prohibiting marriage, and enjoining abstinence from particular meats, which God created to be received with thanksgiving by the faithful, and those who acknowledge the truth. For every creature 4 of God is good, and none to be rejected, if used with thanksgiving: for it is 5 sanctified by the word of God and prayer. If thou suggest 6 these truths to the brethren, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and sound doctrine, whereunto thou hast attained. But profane and antiquated 7 fables reject, but exercise thyself unto godliness. For 8 bodily exercise is of little advantage, but godliness is profitable for all things, having the promise of the life which now is, and of that which is to come. This is a faithful 9 saying, and deserving all ac-

10 ceptance. For therefore do we labour and are exposed to abuse, because we have hoped in the living God, who is the Saviour of all men, especially of the faithful. Announce and teach these things. Let no man despise thy youth; but be a pattern of the faithful, in discourse, in conduct, in love, in spirit, in faith, in purity. Till I come, apply to reading, to exhortation, to teaching. Neglect not the gift which is in thee, which was given thee by prophecy, with imposition of the hands of the presbytery. Let these things be thy care; be wholly devoted to them; that thy progress may be evident to all men. Take heed unto thyself, and to thy doctrine; abide in them: for so doing thou shalt both save thyself, and those who hear thee,

return to their progenitors; for this is becoming and acceptable before God. But she who is a widow indeed, and abandoned to solitude, hopeth in God, and continueth in supplications and prayers night and day. But she who lives voluptuously is dead, though she liveth. And these things inculcate, that they may be blameless. But if any man provide not for his own relations, and especially for those more immediately of his own family, he hath denied the faith, and is worse than an infidel.

Let no widow be put on the list under sixty years of age, who hath been the wife of one husband, bringing attestation of her good works; that she hath well educated her children, that she hath been hospitable to strangers, that she hath washed the saints feet, that she hath assisted the afflicted, that she hath followed diligently every good work. But the younger widows reject: for when they give themselves to wantonness contrary to Christ, they will marry; incurring censure, for having violated their former engagement. And at the same time also they learn to be idle, visiting about in the houses; and not merely idle, but talkative and inquisitive, speaking things they ought not, I would

CHAP. V.

1 REBUKE not harshly an aged man, but admonish him as a father; the younger men as brethren; the aged women as mothers; the younger as sisters, with all purity. Honour the widows, that are widows indeed. But if any widow has children or grandchildren, let them learn as their first duty to shew their piety towards their own family, and make a grateful

therefore have the younger widows to marry, bear children, govern their house, give no occasion to the adversary to bring a reproach on them. For some are already turned aside after Satan. But if any man or woman who believes hath widows their relations, let him provide for them, and let not the church be burdened; that there may be a sufficiency for the real widows.

17 Let the elders who preside properly be counted worthy of double honour, especially those who are laborious in preaching and teaching. For the Scripture saith, "Thou shalt not muzzle the ox while he treadeth out the corn." And again, The labourer is worthy of his hire."

19 Against a presbyter receive not an accusation, except it be from two or three witnesses. Those who sin rebuke before all, that the rest also may tremble.

21 I adjure thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality.

22 Lay hands hastily on no man, nor share another's sins: keep thyself pure; confine thyself no longer to

water-drinking; but use a little wine for thy stomach's sake, and thy frequent indispositions. Some men's 24 sins are glaringly manifest, going before to judgment; and after others also they follow to detection. In like 25 manner also the good works of some are previously manifest; and it is not possible that what they have besides should be concealed.

CHAP. VI.

LET as many slaves as are under the yoke account their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. But they who 2 have believing masters, let them not think less of them, because they are brethren; but serve them the rather, because they are faithful and beloved, who have equally partaken of the benefit. These things teach and enjoin. If any man teach 3 another doctrine, and attend not to the sound words, which are those of Jesus Christ our Lord, and to the doctrine which is according to godliness; he is conceited, 4 knowing nothing, but delirious with disputes and quarrels about words, from whence come wrath, contentions, evil speakings, wrong suspicions, perverse 5

- wranglings of men corrupt
 in mind, and destitute of
 truth, who think to make
 gain of godliness; depart
 6 from such men. But godli-
 ness with contentment is
 7 great gain. For that we
 brought nothing into the
 world is evident, neither can
 we carry any thing out of it.
 8 Having then food and rai-
 ment, let us be therewith con-
 9 tent. For they who will be
 rich fall into temptation and
 a snare, and into many
 foolish and hurtful passions,
 which sink men in the abyss
 of destruction and perdition.
 10 For the love of money is the
 root of all evils, which some
 coveting, have wandered a-
 way from the faith, and
 pierced themselves through
 with many sorrows.
 11 But thou, O man of God,
 flee from these things; but pur-
 sue righteousness, godliness,
 faith, love, patience, meekness.
 12 Strain every nerve in the
 noble conflict of faith, lay
 fast hold on eternal life, unto
 which also thou hast been
 called, and hast confessed the
 good confession before many
 witnesses.
 13 I conjure thee in the pre-
 sence of God, who giveth
 life to all things, and of
 Christ Jesus, who witnessed
 that noble confession before
 14 Pontius Pilate; that thou ob-
 serve this injunction spotless,
 irreproachable, unto the ap-
 pearing of our Lord Jesus
 Christ: which in his own ap- 15
 pointed times he will shew
 forth, who is the blessed and
 only Potentate, the King of
 kings, and Lord of lords;
 who alone possesseth immor- 16
 tality, inhabiting light inac-
 cessible, whom no man hath
 seen, nor can see: to whom
 be honour and glory eternal.
 Amen.
 Charge the rich in this 17
 world not to be lifted up with
 pride, nor to trust on the
 stability of wealth, but on
 the living God, who giveth
 us richly all things for our
 enjoyment; to do good, to 18
 be rich in generous actions,
 to take pleasure in liberality,
 ready to distribute; laying 19
 up treasure for themselves a
 noble foundation against the
 time to come, that they may
 lay hold on eternal life.
 O Timothy, guard the fa- 20
 cred deposit, avoiding profane
 trifling talk, and antitheses of
 misnamed science: which 21
 some affecting have erred con-
 cerning the faith.
 Grace be with thee.—
 Amen.
 The first epistle was writ-
 ten from Laodicea,
 which is the metropolis
 of Phrygia Pacatiana.

THE SECOND EPISTLE

OF

PAUL THE APOSTLE

TO

TIMOTHY.

CHAP. I.

1 PAUL, an apostle of Jesus Christ by the will of God, according to the promise of the life which is
2 in Christ Jesus, to Timothy, my beloved son: grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with a pure conscience, that I keep up a constant remembrance of thee in my prayers night
4 and day; earnestly desiring to see thee, remembering thy tears, that I might be
5 filled with joy; recalling to my memory the unfeigned faith which was in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am

persuaded that *it is* in thee also. For which cause I re- **6**
 mind thee that thou fan into a flame the divine gift, which is in thee by the imposition of my hands. For God hath **7**
 not given us a spirit of fear; but of courage, and of love, and of sobriety.

Be not thou therefore a- **8**
 shamed of the testimony of our Lord, nor of me his prisoner: but suffer affliction with me in the gospel, supported by the power of God; who hath **9**
 saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before time had a begin-
 ning; but is now made ma- **10**
 nifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and

- brought to light life and immortality by the gospel: **11** whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
- 12** For which cause also I suffer these things; but I am not ashamed: for I know on whom I have placed my confidence, and am persuaded that he is mighty to guard my deposit unto the great day.
- 13** Model thy teaching according to the pattern of the sound discourses, which thou hast heard from me, in faith and love which is in Christ
- 14** Jesus. The glorious deposit committed to thy trust, guard by the Holy Ghost who dwelleth in us.
- 15** Knowest thou this, that all those of Asia have deserted me? among whom are Phygellus and Hermogenes. The Lord grant mercy unto the household of Onesiphorus; because he frequently was a refreshment to my soul, and was not ashamed of my chain:
- 17** but, when he was at Rome, he sought me out diligently, and found me. The Lord grant that he may find mercy with the Lord in the great
- 18** day; and how liberally he ministered to me at Ephesus, thou knowest better than any other person.
- which is in Jesus Christ. And **2** the things which thou hast heard of me before many witnesses, these commit to faithful men, who shall be qualified to teach others also. Thou therefore endure hardships, as a brave soldier of Jesus Christ. No man who **4** enters the army involves himself with secular affairs; that he may please the person who hath enlisted him. And if a **5** man contend in the public games, he is not crowned victor, unless he contend according to the laws. The **6** husbandman who toils is the first who ought to partake of the fruits. Consider what I **7** say; and the Lord give thee understanding in all things.
- Remember that Jesus Christ **8** of the seed of David was raised from the dead, according to my gospel: for which **9** I suffer affliction, even unto chains as a malefactor; but the word of God is not bound. Therefore I endure **10** all things for the sake of the elect, that they also may obtain the salvation which is in Jesus Christ with eternal glory.
- It is a faithful saying: for **11** if we be dead with him, we shall also live with him: if **12** we suffer with him, we shall also reign with him: if we renounce him, he also will renounce us: if we are un- **13** believing, he abideth faith-

CHAP. II.

- 1** THOU therefore, my son, be mighty in the grace

ful; he cannot contradict
 14 himself. Put them in mind
 of these things, *adjoining*
 them before the Lord not to
 quarrel about words of no
 use, but tending to the per-
 version of the audience.

15 Be diligent to present thy-
 self before God approved,
 a workman that need not
 blush, rightly dividing the
 16 word of truth. But profane
 vain babblings avoid: for they
 will proceed to greater lengths
 17 of impiety. And their dis-
 course will eat like as a gan-
 grene; of whom are Hyme-
 18 neus and Philetus; who with
 respect to the truth have erred,
 saying that the resurrection
 hath been already; and per-
 19 vert the faith of some. Ne-
 vertheless the stable founda-
 tion of God standeth firm,
 having this seal, the Lord
 knoweth those who belong
 to him. And, let every
 man who mentions the name
 of the Lord depart from un-
 righteousness.

20 But in a great house there
 are not only vessels of gold
 and silver, but also of wood
 and pottery; and some for
 an honourable use, and others
 21 for baser service. If there-
 fore a man preserve himself
 pure from these things, he
 shall be a vessel for honour,
 sanctified and highly useful
 to the master, ready for every
 good work.

22 But flee youthful passions,

and pursue righteousness,
 faith, love, peace, with those
 who call upon the Lord out
 of a pure heart. But foolish 23
 and uninformative disputes
 avoid, knowing that they
 produce quarrels. And a 24
 servant of the Lord ought
 not to quarrel; but to be
 gentle to all men, apt to
 teach, forbearing, with meek- 25
 ness correcting those who
 are opposers, if at last God
 may give unto them repent-
 ance so as to submit to the
 conviction of the truth; and 26
 that they may escape out of
 the snare of the devil, who
 have been captured by him
 for his will.

CHAP. III.

BUT this know, that in the 1
 last days distressing times
 will come. For men will 2
 be self-lovers, money-lovers,
 boasters, vain-glorious, blas-
 phemers, disobedient to pa-
 rents, unthankful, unholy, 3
 unnatural, implacable, slan-
 derers, intemperate, inhu-
 man, averse to goodness,
 treacherous, wilful, puffed up 4
 with pride, lovers of pleasure
 more than lovers of God;
 holding the form of godli- 5
 ness, but denying the power
 of it: from these men turn
 with aversion. For such are 6
 they who insinuate them-
 selves into houses, and capti-
 vate weak women laden with

accumulated sins, and ac-
 7 tuated by a variety of pas-
 sions, always learning, yet
 never able to attain unto the
 8 knowledge of truth. But
 in the same manner as Jannes
 and Jambres opposed Moses,
 so do these also set themselves
 in opposition to the truth;
 men corrupt in mind, repro-
 bate respecting the faith.
 9 But they shall not proceed to
 the uttermost; for their infa-
 tuation shall be evident to all
 men, as theirs also was.
 10 But thou hast fully known
 my doctrine, conduct, pur-
 pose, faith, long-suffering,
 11 love, patience, the persecu-
 tions, the sufferings, which
 befel me at Antioch, at Ico-
 nium, at Lystra; what per-
 secutions I endured, yet out
 12 of them all the Lord deliver-
 ed me. And all indeed who
 will live godly in Christ Je-
 13 sus will be persecuted. But
 wicked men and impostors
 will proceed from bad to
 worse, deceiving and deceiv-
 14 ed. But abide thou in the
 things which thou hast learn-
 ed and believed, knowing of
 whom thou hast learned them;
 15 and that from a child thou
 hast known the sacred writings,
 which are able to make thee
 wise unto salvation through
 faith which is in Jesus Christ.
 16 All scripture is given by the
 inspiration of God, and ad-
 vantageous for doctrine, for
 reproof, for correction, for

instruction in righteousness:
 that the man of God may be 17
 properly furnished, fully qual-
 ified for every good work.

CHAP. IV.

I ADJURE thee therefore 1
 before God, and the Lord
 Jesus Christ, who shall judge
 the living and the dead at his
 appearing and his kingdom; 2
 preach the word, be urgent, 2
 in season, out of season; re-
 prove, enjoin, exhort with
 all long suffering and doc-
 trine. For the time will 3
 come when they will not en-
 dure sound doctrine; but
 after their own inclinations
 will set up a herd of teachers
 for themselves, having the
 itch of hearing; and will 4
 turn away their ears from the
 truth, and listen unto fables.
 But watch thou in all things, 5
 endure hardship, do the work
 of an evangelist, fully dis-
 charge thy ministry. For 1 6
 am now ready to be sacrificed,
 and the time of my disso-
 lution approaches. I have 7
 struggled hard in the honour-
 able contest, I have finished
 the race, I have kept the
 faith: henceforth there is 8
 laid up for me a crown
 of righteousness, which the
 Lord, the righteous Judge,
 shall give me at that day:
 yet not to me only, but also
 to all who have loved his
 appearing.

9 Hasten to come to me
10 shortly: for Demas hath forsaken me, having loved this present world, and is gone unto Thessalonica; Crescens to Galatia; Titus to Dalmatia. Luke alone is with me. Take Mark, and bring him with thee; for he is very useful to me in the ministry. But Tychicus I have sent to Ephesus.

13 The cloke which I left behind me at Troas with Carpus, when thou comest bring, and the books, especially the parchments.

14 Alexander the brazier did me many ill offices: the Lord repay him according to his works: against whom be thou also on thy guard, for he hath greatly resisted our words.

16 At my first apology no man stood by me, but all forsook me: (may it not be imputed to them!) but the Lord stood by me, and strengthened me, that by me the preaching might be fully

discharged, and that all the Gentiles might hear; and I was snatched out of the lion's mouth. And the Lord will deliver me from every evil work, and preserve me for his celestial kingdom: to whom be glory for ever and ever. Amen.

Salute Priscilla and Aquila, and the house of Onesiphorus. Erastus hath abode at Corinth: but Trophimus I left behind me at Miletum sick.

Hasten to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

The second epistle to Timothy, appointed the first bishop of the Ephesian church, was written from Rome, when the second time Paul stood before the Cæsar Nero.

THE
EPISTLE of PAUL the APOSTLE
TO
T I T U S.

CHAP. I.

1 **P**AUL, a servant of God,
and an apostle of Jesus
Christ, according to the faith
of the elect of God, and the
knowledge of truth which
2 leads to godliness; in hope
of life eternal, which God,
who cannot lie, hath pro-
mised before time had a
3 being; but hath manifested
in his own appointed season
his word by the preaching,
with which I have been en-
trusted, according to the
command of our Saviour
4 God; to Titus, my genuine
son after the common faith,
be grace, mercy, peace, from
God the Father and our
Lord Jesus Christ our Sa-
viour.

5 For this purpose I left thee
behind me at Crete, that thou
mightest direct the regula-
tions which remained to be

executed, and that thou
shouldest appoint presbyters
in every city, as I charged
thee to do: if there be a 6
man blameless, the husband
of one wife, having children
who believe, not under an
accusation of debauchery,
or disorderly conduct. For a 7
bishop ought to be irre-
proachable, as the steward of
God; not self-willed, not ir-
ritable, not addicted to wine,
not quarrellsome, not greedy
of filthy lucre; but the 8
stranger's host, the good
man's friend, grave, just,
holy, temperate; firmly at-
tached to the faithful word, 9
according to the doctrine de-
livered, that he may be able
to exhort with sound instruc-
tion and to confute the op-
posers. For there are many 10
disorderly persons vainly
talkative, and under a spirit
of delusion, especially some

- 11 of the circumcised; whose mouths ought to be muzzled, who pervert whole families, teaching things which they ought not, for the sake of base
 12 gain. One of them, a poet of their own nation, hath said, The Cretans are always liars, wicked beasts, slothful
 13 gluttons. This testimony is true. For which cause rebuke them with severity, that they may be found in the
 14 faith; not attending to Jewish fables, and injunctions of men, who have turned away from the truth.
 15 All things indeed are clean to the clean: but to the defiled and to the unbelievers there is nothing clean; but their very mind and con-
 16 science are defiled. They profess to know God; but in works deny him, being abominable and disobedient, and unto every good work reprobate.

CHAP. II.

- 1 **BUT** speak thou the things which become sound doctrine: that the elder men be
 2 sober, grave, discreet, sound in faith, in love, in patience.
 3 That the elder women also be sacredly becoming in their behaviour, not slanderers, not enslaved by much wine,
 4 teachers of propriety; that they instruct the young women to be discreet, to love
 their husbands, to love their children, to be sober, chaste, 5 domestic, good, obedient to their own husbands; that the word of God be not ill reported of. The younger 6 men in like manner exhort to be sober minded. In all 7 things approving thyself as a pattern of good works: in thy teaching, shewing integrity, gravity, incorruptibility, sound discourse, incapable of confutation; that he who is in opposition may be confounded, having nothing faulty to say of you.
 Let servants be subject to 9 their own masters, in all things to be agreeable to them; not contradicting; not embezzling their pro- 10 perty, but demonstrating all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
 For the grace of God which 11 leads to salvation hath appeared unto all men, instructing 12 us, that denying ungodliness and worldly affections, we should live soberly and righteously, and godly in the present day; expecting the 13 blessed hope, and glorious appearing of our great God and Saviour Jesus Christ; who 14 gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. These 15 things speak and enjoin, and

reprove with all authority.
Let no man despise thee.

CHAP. III.

- 1 **R**EMIND them to be subject to princes and those invested with authority, to obey magistrates, to be ready
- 2 for every good work, to slander no man, to be inoffensive, gentle, shewing all meekness to all men. For we
- 3 ourselves also in time past were thoughtless, disobedient, erroneous, enslaved by various passions and pleasures, living in malice and envy, hateful, hating one another.
- 4 But even then the kindness and love of God our Saviour
- 5 to man shone forth, not for works of righteousness which we had done, but according to his mercy he saved us, by the laver of regeneration, and by renovation of the Holy
- 6 Spirit; which he poured out upon us richly through Jesus
- 7 Christ our Saviour; that justified by his grace, we might become heirs in hope of eternal life.
- 8 Faithful is the saying, and of these things I with thee firmly to testify, that they who have believed in God be careful to be pre-eminent

in good works. These are becoming and advantageous to men. But foolish disquisitions, and genealogies, and disputes, and contentions about the law avoid; for they are unprofitable and vain.

An heretical person after a first and second admonition reject; knowing that such a one is perverted, and sinneth, being self-condemned.

When I shall send Artemas unto thee, or Tychicus, hasten to come to me unto Nicopolis: for there I have determined to pass the winter.

Send forward diligently Zenas the lawyer and Apollos, that nothing may be wanting for them. And let those who belong to us learn also to be pre-eminent in good works for all necessary calls, that they be not without fruits.

All that are with me salute thee. Salute those who love us with fidelity.

Grace be with you all.
Amen.

This epistle was written to Titus appointed by suffrage first bishop of the church of Crete, from Nicopolis in Macedonia.

THE
EPISTLE of PAUL the APOSTLE,
TO
PHILEMON.

1 **P**AUL, a prisoner of
Christ Jesus, and Ti-
mothy a brother, to Philemon
the beloved, and our fellow-
2 labourer, and to Apphia the
beloved, and to Archippus
our fellow-soldier, and to the
3 church at thy house: grace
be to you, and peace from
God our Father, and the
Lord Jesus Christ.

4 I thank my God always,
making mention of thee in
5 my prayers, hearing of thy
love and faith which thou
hast towards the Lord Jesus,
6 and unto all the saints; that
there may be an operative
communication of thy faith
made known by every good
thing, which is in you to-
7 wards Jesus Christ. For we
have great joy and consolati-
on in thy love, because the
bowels of the saints have
been refreshed by thee, bro-
8 ther. Wherefore, though I

have in Christ great liberty
to enjoin thee what is be-
coming, I rather for love's 9
sake entreat, being such as
Paul the aged, and now also
a prisoner for Jesus Christ. I 10
entreat thee for my son,
whom I have begotten during
my bonds, Onesimus: who 11
in time past hath been an
unprofitable servant to thee,
but now very profitable to
thee and to me: whom I 12
have sent back; thou there-
fore receive him, even as my
own bowels: whom I wished 13
to detain about myself, that
in thy stead he might have
waited upon me during my
bonds for the gospel: but 14
without thy consent would I
do nothing; that this good
deed of thine might not be
as of necessity, but from thy
own choice. For to this end 15
perhaps was he separated
from thee for a season, that

PHILEMON.

- thou mightest receive him for
 16 ever ; no longer as a slave,
 but above a slave, as a bro-
 ther beloved, especially by
 me, but how much more by
 thee, both in the flesh, and
 17 in the Lord ? If therefore
 thou holdest me a sharer with
 thee, receive him as myself.
 18 If he hath injured thee or
 oweth thee ought, put that
 19 to my account ; I Paul have
 given it under my own hand,
 I will repay it, not to say to
 thee, that thou owest even
 thine own self unto me.
 20 Yea, brother, I wish to have
 joy in thee in the Lord : re-
 fresh my bowels in the Lord.
- Having confidence in thy 21
 obedience, I have written
 unto thee, knowing that
 thou wilt do more than I say.
 But at the same time prepare 22
 me also a lodging : for I hope
 that through your prayers
 I shall be given unto you.
 There salute thee Epaphras, 23
 my fellow-prisoner in Christ
 Jesus ; Mark, Aristarchus, 24
 Demas, Luke, my fellow-la-
 bourers.
 The grace of our Lord 25
 Jesus Christ be with thy spirit.
 Amen.
 Written to Philemon from
 Rome, by Onesimus
 one of his household.

THE EPISTLE

TO THE

H E B R E W S.

CHAP. I.

- 1 **G**OD, who spake to the fa-
 thers of old at various
 times, and in different man-
 2 ners by the prophets, in these
 last days hath spoken to us by
 a Son, whom he hath appoint-
 ed heir of all things, by whom
 also he made the worlds ;
 3 who being the splendour of
 his glory, and the very im-
 press of his substance, and
 upholding all things with his
 powerful word, by himself
 having effected the cleansing
 of our sins, he sat down at
 the right hand of Majesty on
 high ; made as much supe- 4
 rior to the angels, as he hath
 inherited a more distinguish-
 ed name than they. For to 5
 which of the angels ever
 said he, " My Son art thou,

"I have to-day begotten thee *?" And again, "I will be to him a Father, and he shall be to me a Son †?" And again, when he introduces the first-begotten into the world; he saith, "Let all the angels of God also worship him ‡."

7 And concerning the angels indeed he thus speaks:

"Who maketh his angels spirits, and his ministering servants a flame of

8 "fire §." But to the Son, "Thy throne, O God, is unto eternity; a sceptre of rectitude is the sceptre of thy kingdom.

9 "Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of exultation above those who partake with thee ||." "And

10 "thou from the beginning, O Lord, hast founded the earth, and the heavens are the works of thine

11 "hands. They will be destroyed, but thou remainest; and they all will grow old as a garment,

12 "and as a cloak thou wilt wrap them up, and they will undergo a change: but thou art the same, and thy years will never end ¶."

13 Unto which indeed of the

angels said he ever, "Sit at my right hand until I put thine enemies for a footstool of thy feet *?" Are they not all ministerial, 14 spirits, sent to perform service, on account of those who are about to inherit salvation?

CHAP. II.

FOR this reason we ought to attend more diligently to the things which have been heard, lest by any means we let them flow by us. For if the discourse 2 spoken by angels was confirmed, and every transgression and disobedience received a just punishment as its due, how shall we escape if 3 we neglect so great salvation, which, commencing at the beginning to be spoken by the Lord, was confirmed unto us by those who had heard him; God superadding 4 his testimony with them, by signs, and wonders, and various miracles, and gifts of the Holy Ghost, according to his own will?

For he hath not subjected 5 the future world, of which we are speaking, to the angels. But one in a certain 6 passage testifieth, saying, "What is man, that thou rememberest him, or a son of man, that thou regardest him?" "Thou hast 7

* Psa. ii. 7. † 2 Sam. vii. 14. ‡ Psa. xcvi. 7. § Psa. civ. 4. || Psa. xlv. 6, 7. ¶ Psa. cii. 26.

* Psalm cx. 1.

- "made him for a little while
 "lower than angels, thou hast
 "crowned him with glory
 "and honour, and hast plac-
 "ced him over the works
 8 "of thy hands: thou hast
 "subjected all things under
 "his feet *." Now in sub-
 jecting all things to him, he
 left nothing unsubjected to
 him; but at present we see
 not yet all things subjected
 9 to him. But we see Jesus
 for a little while made lower
 than angels, by the suffering
 of death, crowned with glory
 and honour, that, by the
 grace of God, he might taste
 of death for every one.
 10 For it became him, for
 whom are all things, and
 by whom are all things, in
 bringing many sons unto
 glory, to perfect the Author
 of their salvation by suffer-
 11 ings. For both he that sanc-
 tifies, and they who are sanc-
 tified, are all of one. For
 which cause he is not aſham-
 ed to call them brethren,
 12 ſaying, "I will declare thy
 "name to my brethren, in
 "the miſt of the church
 "I will ſing hymns to
 13 "thee †." And again, "I
 "will place my confidence
 "in him †." And again,
 "Behold! Here am I, and
 "the children which God
 "hath given me ‡."
 14 Seeing therefore that the

children have partaken of
 fleſh and blood, he alſo him-
 ſelf, in exact reſemblance,
 partook of the ſame, that
 by death he might deſtroy
 him who held the power of
 death, that is, the devil;
 and deliver thoſe, even as 15
 many as through their whole
 life were ſubjects of bond-
 age to the fear of death.
 For he verily took not on him 16
 the angelic nature, but aſ-
 ſumed that of the ſeed of
 Abraham. Wherefore he 17
 ought in all things to be
 made like to his brethren, in
 order to become a merciful
 and faithful high-prieſt in
 thoſe things which relate to
 God, to make a propitiation
 for the ſins of the people:
 for inasmuch as he hath him- 18
 ſelf ſuffered, having been
 tempted he is able to ſuccour
 thoſe who are tempted.

CHAP. III.

WHEREFORE, holy bre- 1
 thren, partakers of the
 heavenly calling, contemplate
 the apoſtle and high-prieſt
 whom ye confeſs, Jeſus
 Chriſt; who was faithful to 2
 him who appointed him, as
 Moſes alſo was in all his
 houſe. For this perſonage 3
 hath been counted worthy
 of higher glory than Moſes,
 inasmuch as he who built it,
 hath greater honour than
 the houſe. For every houſe 4

* Pſalm viii. 4. † Pſalm xxii. 22.
 ‡ Pſalm xviii. 2. || Iſai. viii. 12.

is built by some person; but he who is the architect of all things is God. And Moses indeed was faithful in all that house of his as a servant, to bear testimony of the things which should be after spoken; but Christ as a son over his own house: whose house are we, if we hold firmly the confidence and glorying of hope steadfast unto the end. Wherefore, as the Holy Ghost saith *, To day if ye will hear his voice, harden not your hearts, as in that bitter provocation, at the day of the temptation in the wilderness; when your fathers tempted me, proved me, and saw my works during forty years. Wherefore I was provoked against that generation, and said, They are always deluded in heart, and they have not known my ways: so I swore in my wrath that they shall not enter into my rest. Take heed, brethren, that there be not in any one of you a wicked heart of infidelity, *evident* in departure from the living God: but exhort one another daily, whilst to-day remains, that no one of you be hardened by the deceitfulness of sin. For we are partakers with Christ, if we hold the beginning of our confidence firm unto the end; while it is said, To-day if ye

will hear his voice, harden not your hearts as in the provocation. For some, though they had heard, provoked him; yet not all who came out of Egypt by Moses. But against whom was he incensed forty years? Was it not against those who had sinned, whose corpses fell in the wilderness? And to whom did he swear that they should not enter into his rest, but to those who did not believe? So we see that they could not enter in because of unbelief.

CHAP. IV.

LET us fear then lest, though a promise be left of entering into his rest, any one of you should appear to fail of obtaining it. For we are hearing the same gospel preached as they did; but the word heard did not profit them, not being incorporated by faith with those who heard it. For we who have believed, have entered into the rest, even as he said, "So, I swear in my wrath, that they shall not enter into my rest;" and that notwithstanding the works were done from the foundation of the world. For he said in a certain passage concerning the seventh day to this purport, "And God rested on the seventh day

* Psalm xcvi. 7.

5 "from all his works*." And in this passage again, "They shall not enter into my rest."
 6 Forasmuch therefore as it remaineth for some to enter into it, and they who first had the gospel preached to them entered not in because
 7 of unbelief; again he limiteth a certain day, saying by David, To-day, after so long a time; as it is said, "To-day if ye will hear his voice
 8 "harden not your hearts." For if Joshua had given them the rest, he would not afterwards have spoken of another day. A sabbatical rest then still remaineth for the
 9 people of God. For he that is entered into his rest, he also hath rested from his works, as God did from his
 10 own. Let us then earnestly endeavour to enter into that rest, lest any person fall after the same example of unbelief. For the word of God
 11 is quickening, and energetic, and sharper than every two-edged sword, and piercing through and through, so as to divide both soul and spirit, both joints and spinal marrow, and critically judges the thoughts and intents of
 12 the heart. Even creation is not invisible before him, but all things are naked, and fully displayed before his eyes, to whom we must give our account.

* Gen. ii. 2.

Having then a great high-priest 14
 passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not an
 15 high-priest incapable of a fellow-feeling with our infirmities, but one tempted in all points, in exact resemblance with ourselves, sin excepted. Let us therefore
 16 approach with boldness the throne of grace, that we may receive mercy, and find grace for seasonable help.

CHAP. V.

FOR every high-priest taken 1
 from among men, is constituted on behalf of men for those services which relate to God, that he should offer both gifts and sacrifices for sins; being able to feel
 2 tenderly for the ignorant and erroneous; forasmuch as he is himself encompassed with infirmity. And on this
 3 account he ought, as for the people, so also for himself, to offer sacrifice for sins. And no man assumes
 4 to himself this honour, but he who is called of God, even as Aaron was. So
 5 Christ also did not himself assume the glory to become high-priest, but HE gave it who spake to him, "Thou
 6 art my Son; I have this day begotten thee." As he saith also in another pass-

age, "Thou art priest for
"ever after the order of
7 "Melchisedec"; who in the
days of his flesh, with strong
crying and tears, having offered
up prayers and supplications
to him who was able
to save him from death, and
being heard for his reveren-
8 tial awe, though he was a
son, he learned obedience
from the things which he
9 suffered: and complete him-
self, he became the author
of eternal salvation to all
10 who obey him; publicly
proclaimed of God high-
priest after the order of Mel-
chisedec.
11 Concerning whom we have
much to discourse, and of
difficult interpretation to
explain, seeing ye are dull
12 of hearing. For though ye
ought for the time to be
teachers of others, ye have
again need that some one
teach you the leading princi-
ples of the oracles of God;
and are become as those who
need milk, and not solid
13 food. For every one who
useth milk is inexperienced
in the word of righteousness:
14 for he is an infant. But
solid nourishment is proper
for grown men, even as
many as by habit have their
organs of perception exer-
cised for the discernment
both of good and evil.

CHAP. VI.

WHEREFORE, desisting 1
from initiatory dis-
course respecting Christ, let
us advance towards perfec-
tion; not again laying a
foundation of repentance
from dead works, and faith
in God, of the doctrine of 2
ablutions, and of imposition
of hands, and of the resur-
rection of the dead; and of
eternal judgment. And so we 3
will do, if God permit. For it 4
is not possible to renew again
unto repentance those who
have been once illuminated,
and have tasted the celestial
gift, and have been made
partakers of the Holy Ghost;
and have tasted the good 5
word of God, and the pow-
ers of the world to come,
and yet have fallen away:
for they crucify again to 6
themselves the Son of God,
and expose him to public
infamy. For the earth which 7
imbibes the rain which often
falls upon it, and bringeth
forth herbage suitable for
those by whom it is cultured,
receiveth a blessing from
God; but if it produceth 8
thorns and thistles, it is
abandoned, and near the
curse of barrenness, whose
end will be for burning.

But, beloved, we are per- 9
suaded concerning you that
things are better, and con-
nected with salvation, though

10 we thus speak. For God is not unjust, to forget your work and labour of love, which ye have demonstrated in his name, having ministered assistance to the saints, and still ministering. But we earnestly desire that every one of you do manifest the same diligence, in order to obtain the full assurance of hope unto the end: that ye be not slothful, but imitators of those who, by faith and long-suffering, are inheriting the promises. For God when he gave the promise to Abraham, forasmuch as he had nothing greater to swear by, swore by himself, saying, "Verily, blessing, I will bless thee, and multiplying, I will multiply thee*." And so after long patient waiting he obtained the promise. For men indeed swear by something greater than themselves; and an oath for confirmation is with them conclusive in all disputes. And thus God, designing more abundantly to demonstrate to the heirs of promise the immutability of his will, pledged himself by oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us; which, as an

anchor for our soul, we hold both sure and steadfast, and entering into the sanctuary within the vail, into which the forerunner for us is entered, even Jesus, made after the order of Melchisedec an high-priest for ever.

CHAP. VII.

FOR this Melchisedec, king of Salem, a priest of God most high, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth share of all the spoil: being, as the interpretation of his name imports, first, King of righteousness, and then also King of Salem, that is, King of peace: without father, without mother, without genealogy, having neither beginning of days nor end of life, but in exact resemblance with the Son of God, abideth a priest for ever. Now observe how great is this *Melchisedec*, to whom even Abraham the patriarch gave the tenth of the spoils. For they indeed of the sons of Levi, who are admitted to priesthood, have an order to receive tithes from the people according to the law, that is, of their brethren, though also sprung from the loins of Abraham. But he who derived not his genea-

* Gen. xxii. 16.

7 logy from them, received
 tithes from Abraham, and
 blessed him who had the
 8 promises; but without all
 dispute the inferior receives
 benediction from the supe-
 9 rior. And here indeed dying
 men receive the tithes, but
 there he hath a testimony
 borne to him that he liveth.
 10 And, if I may so say, through
 Abraham even Levi, who
 receiveth tithes, paid tithes.
 11 For he was as yet in the
 loins of his father when
 Melchisedec met him. If
 therefore there was perfec-
 tion by the Levitical priest-
 hood (for under that the
 people had the law given
 to them), what farther need
 was there that another priest
 should arise after the order
 of Melchisedec, and not be
 called after the order of
 12 Aaron? For the priesthood
 being transferred, there is
 of necessity an abrogation of
 13 the law also. For he to
 whom these things are spo-
 ken belonged to another
 tribe, in which no man ap-
 14 proached the altar. For it
 is evident that our Lord
 sprang from Judah; to which
 tribe Moses spake nothing
 concerning the priesthood;
 15 and it is yet more abundantly
 evident, that there should
 arise another priest after the
 16 likeness of Melchisedec, who
 was not made such by the
 law of a carnal command-

ment, but by the power of
 a life indissoluble. For the 17
 testimony is, Thou art a
 priest for ever after the order
 of Melchisedec. For there 18
 is indeed an abrogation of
 the preceding command, be-
 cause of its weakness and
 inutility. For the law led to 19
 no perfection, but was an
 introduction to a better hope,
 by which we draw nigh unto
 God.

Moreover, forasmuch as 20
 he was not *made priest* with-
 out an oath, (for they indeed 21
 were made priests without
 an oath; but he with an
 oath, by him who said unto
 him, "The Lord hath sworn,
 "and will not repent, Thou
 "art a priest for ever after
 "the order of Melchise-
 "dec:") by so much is 22
 Jesus become the surety of a
 better testament.

And they indeed are many 23
 who were made priests, be-
 cause by death they were
 prevented from abiding *in*
their office: but this person, 24
 because he abideth for ever,
 hath a priesthood that pass-
 eth not over to another.
 Wherefore also he is able to 25
 save to the uttermost those
 who come unto God by him,
 seeing he ever liveth to make
 intercession for them. For 26
 such an high-priest was suit-
 able to us, holy, inoffensive,
 spotless, separate from sin-
 ners, and made higher than

- 27 the heavens: who hath not daily need, as the high-priests, first, to offer sacrifice for their own sins, afterwards, for those of the people: for this he did once for all, when
 28 he offered up himself. For the law constitutes men high-priests, though they have infirmity; but the word of the oath, which is since the law, constitutes the Son, unto eternity completely perfect.

CHAP. VIII.

- 1 NOW the summary of the things spoken is this: we have such an high-priest, who hath taken his seat at the right hand of the throne of Majesty in the heavens; a minister of the holies, and of the true tabernacle which the Lord hath pitched, and
 2 not man. For every high-priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that
 3 this person also have somewhat to offer. For if he were on earth, he would not be a priest, there being priests who offer gifts according to
 4 the law; who perform the service after the figure and shadow of things in the heavens, as Moses was divinely instructed, when he was about to finish the tabernacle. "For see," saith God,
 5 "that thou make all things according to the model
 "shewed thee on the
 "mount *." But now hath 6
 Christ obtained a more excellent ministry, inasmuch as he is the mediator of a better covenant, which hath been established on better promises.
 For if that first covenant 7
 had been faultless, there would have been no place sought for a second. For 8
 finding fault with them, he saith, "Behold, the days are
 "coming, saith the Lord; and
 "I will accomplish for the
 "house of Israel and for the
 "house of Judah a new cove-
 "nant: not according to that 9
 "covenant which I made with
 "their fathers, in the day when
 "I laid hold upon their hand
 "to lead them up out of the
 "land of Egypt; because they
 "continued not in my cove-
 "nant, and I took no longer
 "care of them, saith the Lord.
 "For this is the covenant 10
 "which I will make with
 "the house of Israel after
 "those days, saith the
 "Lord; giving my laws to
 "their understanding, even
 "on their hearts will I in-
 "scribe them: and I will be
 "to them a God, and they
 "shall be to me a people.
 "And they shall no more 11
 "teach every man his neigh-
 "bour, and every one his
 "brother, saying, Know
 "the Lord: for all shall

- 12 "know me from the mean
 "man of them unto the
 13 "great among them. For I
 "will be placable to their
 "unrighteousnesses and their
 "sins, and their iniquities I
 "will never more remem-
 13 "ber *." In calling it a
 new covenant, he hath made
 the first antiquated. Now
 what is antiquated and grown
 aged, is near evanescence.

CHAP. IX.

- 1 **THEN** also the first taber-
 nacle had indeed regula-
 tions for the divine service,
 and a sanctuary furnished.
 2 For the tabernacle was pre-
 pared; the first part, in
 which was both the candle-
 stick, and the table, and the
 shew-bread, which is called
 3 **THE HOLY**. But behind the
 second vail was the tabernacle,
 called **THE HOLY OF HOLIES**:
 4 having the golden censer,
 and the coffer of the cove-
 nant, overlaid with gold
 within and without, in which
 were the golden urn contain-
 ing the manna, and Aaron's
 rod which had budded, and
 the stone tables of the cove-
 5 nant; and above, over it the
 cherubim of glory, oversha-
 dowing the propitiatory.
 6 Now when these things were
 thus disposed, the priests en-
 tered continually into the
 first tabernacle indeed, per-
 forming the divine services:
 but into the second once in 7
 every year entered the high-
 priest alone, not without
 blood, which he offered for
 his own inadvertencies, and
 for those of the people: the 8
 Holy Ghost thus signifying,
 that the way into **THE HOLIES**
 was not yet made manifest,
 whilst the first tabernacle
 held its station; which figu- 9
 rative representation *continues*
 unto the present time, ac-
 cording to which both gifts
 and sacrifices are offering,
 which cannot, with respect
 to conscience, make him per-
 fect who performs the ser-
 vices, as they consist only 10
 of meats, and drinks, and
 different ablutions, and cor-
 poral services, until the ap-
 pointed time of perfect re-
 formation.
 But Christ becoming the 11
 high-priest of future good
 things, through a better and
 more perfect tabernacle, not
 made with hands, that is,
 not of this creation; nor by 12
 the blood of goats and of
 calves, but by his own
 blood, he entered once for
 all into **THE HOLIES**, having
 obtained eternal redemption.
 For if the blood of bulls, 13
 and of goats, and the ashes
 of an heifer sprinkling the
 defiled sanctifieth to corpo-
 ral purification, how much 14
 more shall the blood of Christ,
 who, by the eternal Spirit,

offered up himself in sacrifice without blemish to God, cleanse our conscience from dead works, that we may perform divine service to the living God?

- 15 And for this cause he is the mediator of the new testament, that, death being suffered for the redemption of transgressions committed against the first testament, they who are called might receive the promise of an eternal inheritance. For where
16 a testament is, of necessity the death of the testator is implied. For a testament
17 is valid when men are dead; for else it is of no efficacy whilst the testator is alive.
18 Wherefore also that first testament was not consecrated
19 without blood. For when every command according to the law had been spoken by Moses to all the people, taking the blood of calves and of goats, with water, and scarlet wool, and hyssop, he sprinkled both the book itself and all the people,
20 saying, This is the blood of the testament which God hath enjoined unto you.
21 And the tabernacle also, and all the vessels employed in the divine service, he in like manner sprinkled with blood.
22 And almost all things are purified by blood according to the law, and without effusion of blood there is no re-

mission of sin. There was 23 a necessity therefore that the representations of the things in heaven should be purified by these; but the celestial things themselves with better sacrifices than these. For 24 Christ is not entered into THE HOLIES made with hands, the antitypes of the true; but into heaven itself, now to appear before the presence of God for us: and not that he 25 should often offer up himself in sacrifice, as the high-priest enters every year into THE HOLIES with blood not his own, (for in that case he 26 must have suffered often since the foundation of the world:) but now once for all at the consummation of the ages hath he been manifested for the abolishing sin by the sacrifice of himself. And 27 forasmuch as it is appointed to men once to die, but after this the judgment, so 28 Christ having been once offered in sacrifice to bear the sins of men, will appear the second time without sin, to those who expect him, for their salvation.

CHAP. X.

NOW the law, having a shadow of the good things which were to come, not the very substance of the things, cannot possibly, by the same sacrifices which they

offer year by year continually, make those perfect who
 2 approach God; else they would have discontinued to make the offering, because they who performed the service being once made clean, would have had no more sense of sins on their conscience. But in these *sacrifices*
 3 there is a commemoration of sins every year. For
 4 it is impossible that the blood of bulls and goats should
 5 take away sin. Wherefore, coming into the world, he saith, "Sacrifice and obla-
 "tion thou hast not chosen,
 "but thou hast exactly fa-
 "shioned a body for me:
 6 "thou hast had no delight
 "in whole burnt-offerings
 7 "and sacrifices for sin: then
 "I said, Here am I; (in the
 "volume of the book it is
 "written of me) I come to
 "do thy will, O God*."
 8 Having said before that sacrifice, and oblation, and whole burnt-offerings and sin-offerings thou hast not chosen, nor takest pleasure in, (which are offered ac-
 9 cording to the law,) he then added, Lo, I come to do thy will, O God. He abolishes the first that he may
 10 establish the second. By the which will we are sanctified through the oblation of the body of Jesus Christ, once for all.

And every priest standeth 11 indeed daily performing the divine service, and frequently offering the same sacrifices, which cannot possibly take away sins: but this person, 12 having offered one sacrifice for sins, for ever hath seated himself at the right hand of God; henceforth waiting 13 till his enemies be put as a footstool for his feet. For 14 by one oblation he hath made those perfect for ever who are sanctified.

Now the Holy Ghost also 15 beareth this testimony to us: for after declaring before, "This is the testament which 16
 "I will appoint to them af-
 "ter those days, saith the
 "Lord; giving my laws to
 "their hearts, even on their
 "minds will I inscribe
 "them;" *he adds*, "and 17
 "their sins and their iniqui-
 "ties I will in no wise re-
 "member any more." Now 18 where there is remission of these, no more offering for sin is needed.

Having therefore, bre- 19 thren, entire liberty of entrance into THE HOLIES by the blood of Jesus—a way, which 20 he hath consecrated for us, newly opened, and giving life, through the vail, that is, his flesh; and having a great 21 priest over the house of God, let us come to him with a 22 true heart, in full assurance of faith, having our hearts

sprinkled from an evil conscience, and the body washed
 23 with pure water : let us hold
 fast the profession of hope
 unwavering, (for he who
 24 promises is faithful.) and let
 us attentively observe one
 another, to excite an ardour
 of love and of good works :
 25 not deserting the assembling
 of ourselves together, as is
 the custom with some, but
 exhorting to it ; and so much
 the more, as ye see the day
 approaching.

26 For if we sin wilfully after
 we have received the know-
 ledge of the truth, no more
 sacrifice for sins remaineth ;
 27 but a certain terrible expect-
 ation of judgment, and a
 burning indignation, ready
 to devour these enemies.

28 Any man who treated the
 law of Moses with neglect,
 was put to death, without
 mercy, on the deposition of
 29 two or three witnesses : by
 how much, think ye, shall
 he be counted worthy of
 more condign punishment
 who hath trampled on the
 Son of God, and regarded
 the blood of his testament,
 by which he was sanctified,
 as an unclean thing, and
 hath treated the gracious Spi-
 30 rit contumeliously ? For we
 know him who declares,
 " Vengeance is mine, I will
 " repay, saith the Lord *."
 And again, " The Lord

" will judge his people."

It is a fearful thing to fall into 31
 the hands of the living God.

But remember the past 32
 days in which, after ye had
 been illuminated, ye endur-
 ed a great conflict of suffer-
 ings ; partly while publicly 33
 exposed to revilings and tri-
 bulations, partly as being in
 communion with those who
 were treated in this manner.
 For ye have been fellow-suf- 34
 ferers with my bonds, and
 received with joy the plan-
 dering of your properties,
 knowing in yourselves that
 you have in the heavens a bet-
 ter substance, and permanent.

Recede not therefore from 35
 your boldness of profession,
 which brings a great recom-
 pence of reward. For ye 36
 have need of patience, that
 after ye have done the will
 of God, ye may receive the
 promise. For yet a little, 37
 very little while, and he
 that is coming will come,
 and will not delay. " The 38
 " just man then will live by
 " faith ;" and if he draw
 back, my soul shall have no
 delight in him. But we are 39
 not of those who turn back
 unto perdition ; but of those
 who believe to the salvation
 of the soul.

CHAP. XI.

NOW faith is the realizing 1
 confidence of the things

hoped for, and the demonstration of things unseen: 2 for thereby the ancients obtained a testimony of approbation.

3 By faith we understand that the worlds were exactly formed by the word of God; so that the visible objects were not made out of things which now appear.

4 By faith Abel offered unto God a sacrifice of more excellence than Cain, by which he received a testimony that he was a righteous man, God bearing witness upon his gifts: and by this, though dead, he still speaketh.

5 By faith Enoch was translated, so as not to see death; and was not found; because God had translated him: for before his translation he was recorded to have been 6 acceptable to God. But without faith it is impossible to be acceptable; for he must believe, who cometh unto God, that he exists, and is a rewarder of those who diligently seek him.

7 By faith Noah, being divinely warned respecting things not yet seen, filled with reverential awe, prepared an ark for the salvation of his household, by which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, called to go forth unto a place

which he should in future obtain as an heritage, obeyed; and he went forth, not knowing whither he was going. By faith he sojourned 9 in the land of promise, as a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise. For he expected a 10 city having foundations, of which God is the planner and architect.

By faith also that very 11 Sarah, who was barren, received ability for the conception of seed, and past the usual time of life brought forth a child; because she accounted that he who promised it, would be true to his promise. Wherefore 12 even from one person, and he become dead in respect to these matters, there sprang a race, as the stars of heaven for multitude, and as the sand, which is on the shore of the sea, innumerable. All these died in faith, 13 not having received the promises, but beholding them at a great distance, though believing and embracing them, and confessing that they were strangers and sojourners in the land. Now 14 they who speak thus, shew evidently that they are in earnest search of their native country. And if indeed 15 they had fixed their minds on that from whence they

- had gone forth, they might have had opportunity to
 16 go back to it again. But now their longing desires are after a better country, that is, the heavenly one: wherefore God is not ashamed of them to be called their God: for he hath prepared a city for them.
- 17 By faith Abraham, when tried, offered up Isaac; and he who had received the promise, presented in sacrifice
 18 his only begotten son, unto whom it had been said, "That by Isaac shall there
 19 "be a seed bearing thy "name*." reasoning that God was able to raise him up again, even from the dead; from whence also figuratively he had received him.
- 20 By faith Isaac blessed Jacob and Esau with regard to future things.
- 21 By faith, dying Jacob blessed each of the sons of Joseph, and bowed down in adoration upon the top of his staff.
- 22 By faith Joseph, approaching his end, made mention of the children of Israel's departure thence; and gave a charge respecting his bones.
- 23 By faith Moses, after he was born, was hid three months by his parents, because they saw the child singularly beautiful; and they were not intimidated by the command of the king.
- By faith Moses, when he 24 became a grown man, refused to be called the son of Pharaoh's daughter; choosing 25 rather to suffer afflictions with the people of God, than to have a temporary fruition of sin; esteeming the reproach 26 of Christ riches greater than the treasures of Egypt: for he looked earnestly to the recompence of reward. By 27 faith he forsook Egypt, not intimidated by the wrath of the king: for he boldly persisted, as seeing the invisible *Jehovah*. By faith he kept 28 the passover, and the sprinkling of the blood, that the destroyer of the first-born might not touch them.
- By faith they passed 29 through the Red sea, as on dry ground; which the Egyptians attempting to do were swallowed up.
- By faith the walls of Jeri- 30 cho fell, after being circled round seven days.
- By faith Rahab the harlot 31 perished not with those who were infidels, having received the spies in peace.
- And what more shall I say? 32 for the time would fail me if I should make a narration concerning Gideon, and Barac, and Sampson, and Jephtha, and David, and Samuel, and the prophets: who by 33 faith vanquished kingdoms,

wrought righteousness, obtained promises, stopped the
 34 mouths of lions, extinguished the force of fire, escaped the edge of the sword, they were made strong out of weakness, became mighty in battle, routed the armies of
 35 aliens. Women received by a resurrection their dead: but others were tortured, not accepting a release; that they might obtain
 36 a better resurrection: and others had trials of mockeries and whippings, yea and farther of chains and imprisonment: they were stoned,
 37 they were sawn asunder, they experienced the severest trials, they were slain by the edge of the sword: they went about wrapped in skins of sheep and goats, destitute of all things, pressed down with afflictions, suffering all
 38 kind of misery; of whom the world was not worthy: they wandered up and down in deserts, and in mountains, and in dens, and caverns of
 39 the earth. And these all though having obtained a testimony by faith, received not the promise: God having provided for us something better, that without us they should not attain to perfection.

of witnesses surrounding us, laying aside every weight, and that most easily besetting sin, let us run with patience the race lying before us, earnest- 2
 ly looking up to Jesus the author and the finisher of faith; who, for the joy set before him, endured the cross, despising shame, and hath sat down at the right hand of the throne of God. Consider 3
 then attentively him that endured from sinners such opposition against himself, that ye be not wearied out, fainting in your souls. As yet ye 4
 have not resisted unto blood, struggling against sin. And 5
 have you forgotten the exhortation which is addressed to you, as children, "My son, count not lightly of the
 "Lord's childlike correction, nor faint when under his rebuke: for whom the Lord 6
 "loveth he correcteth, and scourgeth every son whom
 "he receiveth." If ye patiently endure correction, God carries himself towards you as
 his children: for who is the son whom the father doth not correct? If then ye are 8
 without correction, of which all are partakers, then are ye bastards, and not children.

If then we have had the 9
 fathers of our flesh for correctors, and revered them; shall we not much more be

CHAP. XII.

1 **THEREFORE** also seeing we have so great a cloud

- under subjection to the Father
 10 of spirits, and live? For they indeed for a few days as seemed proper to themselves corrected us; but he for our own advantage, that we might be partakers of his
 11 holiness. Now all correction at the moment seemeth not to be cause for joy, but for sorrow; but after a while it produceth peaceable fruit of righteousness to those who have thereby been disciplined.
- 12 Wherefore stretch out again the hands that hang down, and the paralytic knees; and make strait paths
 13 for your feet, that what is halting may not be turned out of the way; but that it may rather be healed.
- 14 Earnestly seek peace with all men, and holiness, without which no man shall see
 15 the Lord: carefully observing lest any of you fail of attaining the grace of God; lest any root of bitterness springing up trouble you, and by
 16 it many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of bread parted
 17 with his birthrights. For ye know, that when afterwards he wished to inherit the blessing, he was rejected: for he found no place for a change of his father's mind, though he sought it earnestly with
 18 tears. For ye have not approached the mountain that could only be groped for, and that burned with fire, and the thick cloud, and the darkness, and the tempest, and the sound of a trumpet, 19 and the voice of words, which they who heard, earnestly begged that the discourse might not be directed to them: for they could not 20 bear the charge given, and "If but a beast touch the mountain he shall be stoned, or shot through with a dart *:" and so terrible was the appearance, that Moses said, I am exceedingly afraid and trembling: but ye are come unto 22 mount Sion, and to the city of the living God, to the heavenly Jerusalem, and to myriads of angels, and to 23 the general assembly and church of the first-born registered in the heavens, and to God the judge of all, and to the spirits of just men perfected, and to Jesus the mediator of the new testament, and to the blood of sprinkling, which speaketh better things than that of Abel. 24
- Beware that ye reject not 25 him that speaketh: for if they escaped not, who rejected him, that upon earth spake by divine influence, much more shall not we escape, if we turn away from him who

26 speaks from heaven: whose voice then shook the earth, but now he hath promised, saying, "Yet once more I shake not the earth only, but also the heaven *"

27 Now this word yet once more manifests the removal of the things shaken, as of things formed, that the things not shaken may endure.

28 Wherefore receiving a kingdom that cannot be shaken, may we hold fast the grace, by which we can offer to God acceptably divine service, with reverence and pious awe: for our God is a devouring fire.

CHAP. XIII.

1 **L**ET brotherly love continue. Forget not to exercise hospitality: for thereby some have entertained angels unawares.

3 Remember those who are in chains, as in chains with them; and those who are suffering afflictions, as being yourselves also in the body.

4 Marriage is honourable for all persons, and the marriage bed undefiled: but whoremongers and adulterers God will judge.

5 Let the tenor of your life be divested of the love of money; content with your pre-

sent possessions: for he hath said, "I will in no wise leave thee, neither will I in any case forsake thee *"

So that we may with confidence say, The Lord is my helper, and I will not fear what man shall do unto me.

Remember your presidents, who have spoken to you the word of God: the ultimate issue of whose conduct attentively observing, be imitators of their fidelity.

Jesus Christ is the same yesterday, to-day, and for ever. Be not tossed about by various and strange doctrines: for it is good to have the heart firmly established by grace, not by meats, in which observances they who have walked have found no manner of advantage. We have an altar, of which they have no right to eat, who perform the service in the tabernacle. For the bodies of those beasts are burnt without the camp, whose blood for a sin offering is brought into the holy of holies by the high-priest. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Therefore let us go forth to him without the camp, bearing his reproach. For we have not here an abiding

* Haggai, ii. 6.

* Joshua, i. 5.

- city, but we earnestly seek
 15 that which is to come. By him therefore let us offer a sacrifice of praise perpetually to God, that is the fruit of our lips confessing his name.
 16 But of beneficence, and liberal distribution, be not unmindful: for such sacrifices God accepts with delight.
 17 Obey your presidents, and be subject to them: for they are vigilant for your souls, as being to render an account, that they may do it with joy, and not groaning: for that would be disadvantageous for you.
 18 Pray for us: for we have confidence that we maintain a good conscience, in all things desirous to conduct ourselves with propriety.—
 19 But I entreat you the rather to do this, that I may the more speedily be restored to you.
- Now the God of peace, 20
 who brought again from the dead our Lord Jesus, the great pastor of the sheep, by the blood of the everlasting testament, make you fit for 21
 every good work to do his will, producing in you that which is acceptable in his sight, through Jesus Christ; to whom be glory unto the everlasting ages. Amen.
 But I entreat you, brethren, 22
 suffer the word of exhortation; for I have written to you in few words.
 Know that our brother Ti- 23
 mothy is set at liberty; with whom, if he come shortly, I will see you.
 Salute all your presiding 24
 ministers, and all the saints. They of Italy salute you.
 Grace be with you all.— 25
 Amen.
- Written to the Hebrews
 from Italy by Timothy.

THE EPISTLE GENERAL

OF

JAMES THE APOSTLE.

CHAP. I.

1 **J**AMES, a servant of God
and of the Lord Jesus
Christ, to the twelve tribes
which are dispersed, greet-
ing.

2 My brethren, count it all
joy when ye fall into various
3 trials; knowing that the
proof of your faith pro-
4 duceth patience. But let
patience have its work per-
fected, that ye may be per-
fect and complete, deficient
5 in nothing. But if any man
of you be deficient in wis-
dom, let him ask it of God,
who giveth to all men libe-
rally, and upbraideth not;
and it shall be given him.
6 But let him ask in faith, har-
bouring no doubt: for he
who is doubtful is like a
wave of the sea, driven by
the wind, and in constant
7 agitation. For let not that
man think that he shall
receive any thing from
8 the Lord. A double-minded

man is unsteady in all his
ways.

Let the brother low in sta- 9
tion rejoice in his elevation:
but the rich, in his abase- 10
ment: for as the flower of
grass he shall pass away. For 11
the sun arose with fervour,
and burnt up the grass, and
the flower of it fell off, and
the beauty of its appearance
was lost: just so the rich
man in his course of life
shall wither away. Blessed 12
is the man who patiently
supports temptation: for
when he is proved, he shall
receive the crown of life,
which the Lord hath pro-
mised to those who love him.
Let no man under tempta- 13
tion say, I am tempted of
God: for God is incapable
of temptation from evils, and
he tempteth no man: but 14
every person is tempted, when
by his own peculiar passion
he is born away, and en-
snared. Then passion im-
pregnated, bringeth forth sin,

and sin reaching its consum-
 mation, bringeth forth death.
 16 Be not deceived, my beloved
 brethren.
 17 Every good gift, and every
 perfect gift, is from above,
 descending from the father of
 illuminations, with whom
 there is no variableness, nor
 18 shadow of change. Of his
 own choice he produced us
 by the word of truth, that
 we might be a sort of first
 fruit of his creatures.—
 19 Wherefore, my beloved bre-
 thren, let every man be swift
 to hear, slow to speak, slow
 20 to wrath. For the wrath of
 man worketh not the righte-
 21 ousness of God. Wherefore
 laying aside all vicious pollu-
 tion, and the abundance of
 iniquity, receive with meek-
 ness the ingrafted word,
 which hath power to save
 22 your souls. But be ye doers
 of the word, and not hearers
 only, deceiving yourselves
 23 by false reasoning. For if
 any man be a hearer of the
 word, and not a doer, he is
 like a man that looks at his
 24 natural face in a glass; for
 he beheld himself, and went
 away, and immediately for-
 got what sort of person he
 25 was. But he that looketh
 into the perfect law of liber-
 ty, and perseveres, this man
 not being a forgetful hearer,
 but a doer of the work, he
 shall be blessed in his prac-
 tice.

If any man thinks he is a 26
 religious character among
 you, and bridleth not his
 tongue, but deceiveth his own
 heart, this man's religion is
 vain. Pure religion and un- 27
 defiled with God even the
 Father is this, To pay diligent
 attention to the orphans and
 widows in their affliction,
 and to preserve himself spot-
 less from the world.

CHAP. II.

MY brethren, hold not the 1
 faith of our glorious
 Lord Jesus Christ, shewing a
 respect for persons. For if 2
 there come into your con-
 gregation a man with a gold
 ring, and in splendid apparel,
 and there come in also a poor
 man in a fordid garb; and ye 3
 fix your eyes upon him who
 bears the splendid robe, and
 say to him, Sit thou here in
 an honourable place; and ye
 say to the poor man, Stand
 thou there, or sit here under
 my footstool: are you not 4
 thus partial among yourselves,
 and form your decision from
 bad reasonings? Hear me, 5
 my beloved brethren, Hath
 not God elected the poor of
 this world to be rich in faith,
 and heirs of the kingdom
 which God hath promised to
 those who love him; but ye
 have put contempt on the
 poor man? Do not the rich 6
 men tyrannize over you?

and they drag you to the tribunals. Do they not blaspheme that honourable name by which ye are called? If indeed ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convicted by the law as transgressors. For whosoever shall keep the whole law, but offendeth in a single particular, he is chargeable with the breach of all. For he that said, Thou shalt not commit adultery, said also, Thou shalt not commit murder. Now if thou dost not commit adultery, yet dost commit murder, thou art a transgressor of the law.

So speak, and so act, as those who shall be judged by the law of liberty. For judgment without mercy shall be on him who shewed no mercy, and mercy gloryeth against judgment.

What is the advantage, my brethren, if a man profess to have faith, but hath not works; can faith save him? Now if a brother or sister be naked, and destitute of daily food, and should one of you say to them, Go in peace, be warm, be replenished with food: yet if ye give them not the necessities for their body; what doth it avail? So also faith, if it

hath not works, is dead by itself.

Perhaps a man will say, Thou hast faith, and I have works: shew me thy faith by thy works, and I will shew thee by my works my faith. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not our father Abraham justified by works, when he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith consummated. And the scripture was fulfilled, which saith, "Abraham believed God, and it was imputed to him for righteousness;" and "he was called the friend of God†." Observe therefore that by works a man is justified, and not by faith merely. But was not Rahab the harlot in like manner justified by works, when she entertained the messengers, and sent them away by a different road? For as the body without breath is dead, so faith without works is dead also.

CHAP. III.

MY brethren, be not many teachers, knowing that

* Gen. xv. 6.

† Isa. xli. 8.

we shall receive a severer
 2 judgment. For in many things we all offend. If any man offend not in word, he is a perfect man, and capable of reigning in the whole
 3 body. Behold, we put bits into the horses' mouths, that they may obey us, and we turn about their whole body.
 4 Behold also the ships, though so great, and driven by tempestuous winds, are turned about by the smallest rudder, whithersoever the inclination
 5 of the pilot pleaseth. So also the tongue is a little member, and proudly vaunts. Behold how great a pile of wood, a little fire kindleth!
 6 And the tongue is a fire, a world of iniquity: in such manner is the tongue placed among our members, that it defileth all the body, and setteth on fire the circle of nature; and is set on fire of
 7 hell. For every species of wild beasts, and also of birds, of reptiles, and even of fishes, is tamed, and hath also been tamed by human
 8 ingenuity: but the tongue can no man tame; it is an unruly evil, full of deadly
 9 poison. With it we bless God even the Father; and with the same we curse men, though made after the likeness
 10 of God. Out of the same mouth goeth forth blessing and cursing. These things, my brethren, ought

not to be thus. Doth a fountain from the same aperture spout forth sweet water and bitter? Can a fig-tree, my
 12 brethren, produce olives; or a vine figs? so also can no fountain send forth salt water and sweet.

Who is a wise man and intelligent among you, let him shew in a becoming conduct his works with the meekness of wisdom. But if ye
 14 have bitter envy and contention in your heart, boast not, and lie not against the truth. This is not the wisdom which
 15 cometh from above, but is earthly, sensual, diabolical. For where envy and conten-
 16 tion dwell, there is tumult and every vile deed. But
 17 the wisdom from above is first pure, then peaceable, meek, easily persuadable, full of mercy and good fruits, impartial, and void of dissimulation. But the fruit of
 18 righteousness in peace is sown for those who are peace-makers.

CHAP. IV.

FROM whence come wars
 1 and conflicts among you? spring they not from hence, even from your passions, which war in your members? Ye eagerly covet, yet have
 2 not: ye murder, and are envious, yet cannot obtain *your object*; ye wage war, but

have not, because ye pray
3 not. Ye ask, and receive
nothing, because ye ask vilely,
in order to consume it on
your sensual appetites.

4 Ye adulterers and adul-
tresses, know ye not that
friendship with the world is
enmity against God? whoso-
ever therefore will be a friend
of the world is set down an
5 enemy to God. Think ye
that the scripture saith with-
out meaning, The spirit
which dwelleth in you
6 strongly urges to envy? But
he giveth mightier grace.
Wherefore he saith, "God
"sets himself against the
"proud, but giveth grace to
"the lowly *."

7 Be in subjection then to
God. Resist the devil, and
8 he will fly from you. Draw
nigh to God, and he will
draw nigh to you. Make
clean your hands, ye sinners;
and purify your hearts, ye
9 double-minded. Be bitterly
afflicted and lament, and let
your tears run down; let
your laughter be converted
into mourning, and your joy
10 into dejection. Be humbled
in the presence of God, so
he will exalt you.

11 Traduce not one another,
brethren. He that traduceth
his brother, and judgeth his
brother, traduceth the law,
and judgeth the law: but if
thou judgest the law, thou

art not a doer of the law, but
as judge. There is one law- 12
giver, who can save or de-
stroy: who art thou that
judgest another man?

Come now, ye that talk, 13
To-day or to-morrow we will
go to such a town, and do
business there during one
year, and traffic, and make
great profits: though ye 14
know nothing of what shall
be to-morrow. For what is
your life? It is but a vapour
which appeareth for a little
while, and then vanishes a-
way. Instead of your say- 15
ing, If the Lord pleases,
and we are alive, then we
will do this or that thing.
But now ye glory in your 16
proud boastings: all such
glorying is wicked. There- 17
fore if a man knoweth how
to act properly, and doth
not, he is criminal.

CHAP. V.

COME now, ye rich men, 1
let your tears run down,
howling over your miseries
which are coming upon you.
Your wealth is corrupted, 2
and your robes are moth-
eaten. Your gold and silver 3
is cankered with rust; and
the rust upon them is a testi-
mony against you, and shall
eat into your flesh as fire.
Ye have heaped up trea- 4
sures in the last days. Be-
hold, the wages of the work-
men who have mowed down

your fields, which is kept back by you from them, crieth out: and the loud moans of the reapers are entered into the ears of the Lord of Sabaoth.

5 Ye have gormandized upon the earth, and lived in every luxury: ye have pampered your hearts, as in a day of feasting on the victim slain.

6 Ye have falsely condemned, ye have murdered the just man; nor doth he resist you.

7 Be patient therefore, brethren, until the coming of the Lord. See, the husbandman waits for the precious fruit of the earth, in patient expectation for it, till it receives the former and the latter rain. Be ye also patient;

8 stablish your hearts; for the coming of the Lord is at hand.

9 Grudge not one against another, brethren, lest be ye condemned: lo! the judge

10 standeth at the gates. My brethren, take a pattern for suffering affliction, and patience from the prophets, who have spoken to you in the name of the Lord.

11 Behold, we esteem those blessed who patiently endure. Ye have heard of the patience of Job, and have seen the end of the Lord; for the Lord is full of bowels of mercy, and tenderly compassionate.

12 But above all things, my brethren, swear not, neither

by heaven, nor by earth, nor by any other oath: but let your yea be yea, and your no, no; that ye fall not under condemnation.

Is any man among you 13 under afflictions? let him pray. Is any man happy in mind? let him sing psalms. Is any man sick among 14 you? let him send for the presbyters of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the 15 prayer of faith shall recover the sick man, and the Lord will raise him up; and if he hath committed sins, they shall be forgiven him.

Confess your offences one 16 to another, and pray for one another, that ye may be healed. The energetic prayer of a righteous man is mightily prevalent. Elias was a man 17 of like feelings with us, and he prayed fervently that it should not rain; and there fell no rain on the earth during three years and six months. And he prayed 18 again, and the heavens gave rain, and the earth shot up its fruit.

Brethren, if any man among 19 you should have erred from the truth, and one convert him; let him know, that he 20 that converteth a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

THE
FIRST EPISTLE GENERAL
OF
PETER THE APOSTLE.

CHAP. I.

P¹ETER, an apostle of Jesus Christ, to the sojourners, dispersed through Pontus, Galatia, Cappadocia,
² Asia, and Bithynia, elect according to the foreknowledge of God the Father, by sanctification of the Spirit, that they might be brought to the obedience, and sprinkled with the blood of Jesus Christ: grace unto you and peace be multiplied.

³ Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto an animating hope through the resurrection of Jesus Christ
⁴ from the dead, for an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for
⁵ you, who are guarded by the omnipotence of God, through

faith to obtain the salvation which is ready to appear at the last time. Wherein ye ⁶ exult, though yet for a little space, (if it must be so,) ye are in sorrow through various trials: that the test of your ⁷ faith (much more precious than that of gold, which is of a perishing nature, though proved by fire) may be found unto praise and honour and glory at the revelation of Jesus Christ: whom though ye ⁸ have not seen, ye love; on whom, though ye have not as yet gazed, yet believing, ye exult with joy unutterable and glorious: receiving the ⁹ end of your faith, the salvation of your souls. Concerning which salvation the ¹⁰ prophets eagerly sought and diligently inquired, who prophesied of the grace which is come to you: investigating ¹¹ to what time and to what conjuncture the Spirit of

hereunto have ye been called, because Christ also hath suffered for you, leaving you a pattern, that ye should follow
 22 his steps; who did no sin, neither was guile found in
 23 his mouth: who, when reviled, reviled not again; when he suffered, he used no menaces; but referred himself to him who judgeth
 24 righteously: who himself bore our sins in his own body on the tree, that we, being dead unto sins, might live unto righteousness; "by whose
 25 "stripes, *even* his, ye were "healed*." For ye were as sheep wandering astray; but are now returned unto the pastor and bishop of your souls.

CHAP. III.

1 **L**IKEWISE, ye wives, be in subjection to your own husbands; that, even if some obey not the word, by their wives' conduct without the word, they may be won
 2 over; being eye-witnesses of your chaste behaviour with
 3 timidity. Whose adorning let it not be that exterior one of braided locks, and golden trimmings, and dresses
 4 put on with nicety; but let it be the hidden man of the heart, with that incorruptible ornament of a gentle and quiet spirit, which is in the

fight of God highly valuable. For so in times of old the
 5 holy women also, who hoped in God, adorned themselves, being in subjection to their
 6 own husbands; as Sarah obeyed Abraham, calling him
 7 lord: whose children ye are, if ye do well, and are not af-
 8 frighted with any terror.

Ye husbands, in like man-
 7 ner dwell with them discreetly, putting respect on the dear woman as being the weaker vessel, and as co-heirs of the grace of life, so that your prayers may meet no interruption.

Finally, be all like-mind-
 8 ed, sympathizing, loving fraternally, compassionate, friendly hearted, not return-
 9 ing evil for evil, or railing for railing; but, contrariwise, wishing men every blessing; knowing that here-
 10 unto ye have been called, that ye should inherit the *divine* benediction. "For
 11 "he that would love life, "and see good days, let "him restrain his tongue
 12 "from evil, and his lips "from speaking guile. Let
 13 "him depart from every "wicked thing, and do good; "let him seek peace, and "pursue it*." For the eyes
 14 of the Lord are upon the just, and his ears open to their prayers: but the face of the Lord is against those who

* Isa. lxxi. 4. 6.

* Psalm xxxiv. 12, 13.

13 practise wicked things. And who will do you harm if ye be imitators of him that is
 14 good? But if ye should even suffer for righteousness, blessed are ye: be not afraid of their terror, neither be
 15 troubled, but sanctify the Lord God in your hearts: and be always ready with your reply to every man who demands a reason respecting the hope which is in you with meekness and fear:
 16 keeping a good conscience; that whereas they malign you, as evil doers, they may be confounded who take pleasure in ridiculing your good
 17 conduct in Christ. For it is better (if it be God's will) to suffer as well doers than
 18 as evil doers. For Christ also suffered once for sins, the just for the unjust, that he might bring us to God, put to death indeed in the flesh, but
 19 raised to life by the Spirit: by which also he went and preached to those spirits im-
 20 prisoned; who in time of old were disobedient, when the long suffering of God in the days of Noe waited, while the ark was preparing, in which a few, that is, eight persons, were preserved
 21 through the water. The antitype to which baptism now saveth us (not the mere removal of filth from the flesh, but the engagement of a good conscience to God), by

the resurrection of Jesus Christ: who is at the right 22 hand of God, gone into heaven, angels and dominations and powers being put in subjection under him.

CHAP. IV.

CHRIST then having suf- 1
 fered for us in the flesh, be ye also in mind armed for the same conflict: for he that hath suffered in the flesh hath ceased from sinning; that he might not spend the 2
 remaining space of life in the flesh after human passions, but the divine will. For the 3
 time past of life is enough for us to have wrought the will of the heathen, when we walked in all impurities, lewd appetites, excess of wine, revels, drinking-bouts, and abominable idolatries: wherein they think it a 4
 strange thing, that you are not running with them into the same gulph of profligacy, spreading every scandalous report of you: who shall 5
 give an account to him, who holds himself ready to judge the living and the dead. For 6
 to this end was the gospel preached to those that are dead, that they might be judged indeed in the flesh according to the will of men, but live in spirit according to the will of God.

But the end of all things 7

- is near: be ye therefore sober-minded, and vigilant in
 8 prayers. But above all things have fervent love towards each other: for love will conceal a multitude of faults.
- 9 Exercise hospitality one towards another without
- 10 grudgings. Let every one, according as he hath received a gift, minister it to others, as good stewards of the manifold grace of God. If
- 11 any man speak, let it be agreeably to the oracles of God; if any man act as a deacon, let it be from the strength which God supplieth: that in all things God may be glorified through Jesus Christ; to whom be glory and might for ever and ever. Amen.
- 12 Beloved, be not amazed at the fiery trial among you which is to bring you to the test, as though something strange happened to you;
- 13 but as ye share in the sufferings of Christ rejoice, that at the revelation of his glory also ye may hail him with
- 14 exultations. If ye suffer reproach for the name of Christ, blessed are ye; for the spirit of glory and of God resteth upon you: by them indeed he is blasphemed, but by
- 15 you he is glorified. Let no one of you then suffer as a murderer, or a thief, or an evil-doer, or a meddler in
- 16 other persons' business. But if any man suffer as a Christian, let him not be ashamed; but let him give glory to God on this very account. For now is the time 17 when judgment is commencing at the house of God; and if it begin with us, what will be the end of those who obey not the gospel of God? And if the righteous man is 18 hardly saved, where shall the ungodly and the sinner appear? Wherefore let those 19 who suffer according to the will of God commit their souls to him in well-doing as to the faithful Creator.

CHAP. V.

THE presbyters among you :

I exhort, who am a co-presbyter and a witness of the sufferings of Christ, and a partaker of the glory which shall be revealed: feed the 2 flock of God which is among you, exercising your pastoral office not of necessity, but of choice, not for base gain, but with alacrity of mind; not as domineering 3 over your allotted congregations, but as being examples of the flock. And when 4 the arch Shepherd shall appear, ye shall receive a crown of glory that will never fade away.

In like manner, ye who 5 are younger persons, be in subjection to your elders:

but all of you be subject one to another, and be clothed from head to foot with humility: for God sets himself in opposition to the proud, but he giveth grace to the lowly. Humble yourselves therefore beneath the mighty hand of God, that he may exalt you in due season: casting all your anxiety upon him; for he careth for you. Be sober, be vigilant; for your adversary the devil, as a roaring lion, prowleth around, seeking whom he may devour: against whom stand fast, firm in the faith, knowing that the very same sufferings are fully endured by the brotherhood which is in the world. But the God of all grace, who hath called us to his eternal glory by Christ Jesus, when ye have suffered a little while, himself perfect, stablish, strengthen, settle you. To him be glory and might for ever and ever. Amen.

By Silvanus, a faithful brother as I think, I have written to you a few words, exhorting, and testifying that this is the true grace of God wherein ye are standing fast. She who is co-elect at Babylon, saluteth you, and my son Mark.

Salute one another with a kiss of love. Peace be with you all that are in Christ Jesus. Amen.

THE

SECOND GENERAL EPISTLE

OF

THE APOSTLE PETER.

CHAP. I.

SIMON Peter, the servant and apostle of Jesus Christ, to those who have obtained with us the same precious faith by the righteousness of our God and Saviour Jesus Christ: grace unto you and peace be multiplied through the knowledge of God, even Jesus our Lord, as his divine power hath freely given us all things

tending to life and godliness, through the acknowledgment of him who hath called us to
 4 glory and fortitude : whereby superlatively great and precious promises are freely given to us : that by these ye might become partakers of a divine nature, having fled far away from the corruption that is in the world through inordinate concupiscence.—
 5 And for this very purpose employing the greatest diligence, lead up in the train of your faith courage ; and with courage intelligence ;
 6 and with intelligence moderation ; and with moderation patience ; and with patience
 7 piety ; and with piety fraternal affection ; and with fraternal affection love. For if these things are in your possession, and abounding, they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus
 9 Christ. But he that hath no possession of these things, is blind, dim sighted, sinking into oblivion of his purification from the sins of his former days. Wherefore the
 10 rather, brethren, give diligence to make sure your calling and election : for by doing these things, ye shall never at any time stumble :
 11 but an entrance will thus be richly afforded you into the eternal kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be 12 negligent continually to remind you of these things, though ye know them, and are established in the present truth. Indeed, I think it 13 right, as long as I am in this frail tabernacle, to rouse up your attention by reminding you : knowing that the de- 14 position of this frail tabernacle of mine is hastily approaching, as our Lord Jesus Christ hath made evident to me. I will endeavour 15 then that even after my decease, ye may always have wherewith to preserve the remembrance of these things. For we have not followed 16 artfully devised fables, when we made known to you the power and advent of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God 17 the Father honour and glory, when such a voice was sent forth to him from the transcendently magnificent glory, This is my beloved son, in whom I am well pleased. And this voice we heard 18 coming out of heaven, when we were with him on the holy mountain. And we 19 hold the prophetic word more confirmed, to which ye do well to attend, as to a lamp shining in a dark passage, until the day dawn, and the morning-star arise upon your hearts. Knowing 20

this in the first place, that all scriptural prophecy is not from any man's own suggestions. For prophecy in old time came not by the will of man: but the holy men of God spake under the impulse of the Holy Ghost.

CHAP. II.

1 **BUT** there were false prophets among the people, as there will be false teachers also among you, who wickedly introduce damnable heresies, and deny the sovereign Lord who bought them, bringing on themselves swift destruction. And many will go out of the way after their fatal errors; by means of whom the way of truth will be injuriously reviled. And with plausible speeches will they avariciously make gain of you: whose condemnation from of old lingereth not, and their perdition doth not slumber. For if God spared not the angels when they sinned, but casting them bound in chains of darkness into hell, delivered them to be kept fast until the judgment; and spared not the old world, but guarded safely Noah the eighth person, the preacher of righteousness, when he brought a deluge on the world of the ungodly: and reducing the cities of Sodom and Gomorrah to

ashes, condemned them to final destruction, making them an example for all who in future should live ungodly; but righteous Lot, afflicted grievously with the infamous impure conduct of those lawless men, he plucked out: for by seeing and hearing, that righteous man whilst sojourning among them, suffered torment day by day in his righteous soul from their lawless doings; the Lord knoweth how to deliver the godly out of temptation, but to reserve the wicked unto the day of judgment to be punished: especially such as walk after the flesh in the eager pursuit of defilement, and despise government. Daring, self-sufficient, they tremble not at dignities, railing against them. Whereas the angels, though so much greater in might and power, bring not a reviling accusation against them before the Lord. But these men, as the naturally irrational brute beasts, made to be taken and destroyed, speaking evil of the things of which they are ignorant, will perish by their own corruption; receiving the recompence of iniquity, counting daily luxury their pleasure; spots and blemishes, when they feast together with you; riotously indulging in their own delusions:

- 14 having eyes full of adultery, and insatiable of sin; ensnaring souls of no stability; having a heart practised in all the wiles of covetousness; 22
- 15 children for a curse: who forsaking the strait road are gone out of the way, following the path of Balaam the son of Bosor, who loved the wages of iniquity. But received a reproof for his peculiar transgression: the dumb ass articulating with a human voice restrained the perverseness of the prophet.
- 17 These are fountains without water, clouds driven by a hurricane; for whom the blackness of darkness for ever is reserved. Uttering pompous discourses of inanity, ensnaring by the lusts of the flesh, by lascivious impurities, those who had truly escaped from such as live in a course of delusion.
- 19 Preaching liberty to them, while they themselves are the slaves of corruption: for by whatever a man is overcome, by that also he is enslaved.
- 20 For if having escaped from the defilements of the world by the knowledge of our Lord and Saviour Jesus Christ, they are again enveloped by them and overcome, their last deeds are worse than the first. For it had been better for them never to have been acquainted with the way of righteousness, than, after knowing it, to have turned aside from the holy commandment delivered unto them. But the true proverb is verified in them, The dog hath returned to his own vomit; and the sow which was washed to its wallowing in the mire.

CHAP. III.

THIS second epistle, beloved, I now write unto you; in both which I rouse up your sincere mind by awakening your recollection to remember the words, that have been spoken aforetime by the holy prophets, and the injunction of us the apostles of the Lord and Saviour: knowing this principally, that in the last of the days there will come scoffers, walking after their own lewd passions, and saying, Where is the promise of his coming? for ever since the fathers fell asleep, all things continue in the same state as from the beginning of the creation. For this they chuse to keep out of sight, that by the word of God the heavens were created of old, and the earth rising out of the water and subsisting amidst the water; whence the world then existing, being deluged by water, was destroyed: but the present heavens and earth by the

same word are treasured up, reserved for fire at the day of judgment and perdition of ungodly men.

8 But let not this particular be concealed from you, beloved, that one day with the Lord is as a thousand years, and a thousand years as one
9 day. The Lord doth not delay the promise (as some count it delay); but is long-suffering towards us, not willing that any should perish; but that all should have space
10 for repentance. But the day of the Lord will come as a thief by night; in which the heavens shall pass away with a rushing noise, and the first principles of matter in flames dissolve, and the earth and all the works upon it be burnt
11 up. Seeing then that all these things must be dissolved, what manner of persons ought we to be in a course of holy conduct and acts of
12 piety, expecting and hastening towards the coming of God's day, at which the heavens on fire shall be dissolved, and the elements in flames be melted as wax?

But we expect according to 13 his promise new heavens and a new earth in which dwelleth righteousness. Wherefore, 14 beloved, seeing ye are expecting these things, be diligent to be found of him in peace, spotless and blameless. And ac- 15 count the long suffering of our Lord conducive to salvation; as our beloved brother Paul also, according to the wisdom given to him, hath written unto you; as also in all his epistles, 16 speaking in them of these things, of which some are difficult to be understood, which the uninstructed and the unstable torture, as indeed they do the rest of the scriptures unto their own destruction. Ye therefore, be- 17 loved, knowing this before, be on your guard, that ye be not carried away with the delusion of these lawless men, and fall from your own steadfastness. But grow in grace, 18 and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and unto the day of eternity. Amen.

THE
FIRST GENERAL EPISTLE
OF
THE APOSTLE JOHN.

CHAP. I.

1 **T**HAT which was from the beginning, which we have seen with our eyes, which we have gazed upon, and our hands have handled
2 of the word of life; (for the life was manifested, and we have beheld it, and bear testimony, and declare unto you that life eternal, which was with the Father, and was manifested to
3 us;) that which we have seen and heard, declare we to you, that ye also may have communion with us: and indeed our communion is with the Father, and with
4 his Son Jesus Christ. And these things write we unto you, that your joy may be complete.

5 And this is the promise which we have heard from him, and declare unto you,

that God is light, and that darkness in him there is none. If we say that we 6 have communion with him, and walk in darkness, we lie, and practise not the truth: but if we walk in the light, 7 as he is himself in the light, we have communion with each other, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say 8 that we have no sin, we deceive ourselves, and the truth is not in us. If we 9 confess our sins, faithful is he and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not 10 sinned, we make him a liar, and his word is not in us.

CHAP. II.

MY dear children, these things I write to you, that ye should not sin. And

if any of us sin, we have an advocate with the Father, Jesus Christ the righteous :
 2 and he himself is the propitiatory victim for our sins : and indeed not for ours only, but for the whole world.
 3 And hereby we know that we know him, if we keep
 4 his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and in
 5 him the truth is not. But whosoever keepeth his word, verily in him is the love of God perfected : by this we know that we are in him.
 6 He who saith that he abideth in him, ought as he walked, even so himself to walk.
 7 Brethren, I write not a new commandment unto you, but an old commandment which ye had from the beginning : the old commandment is the word which ye have heard from the beginning.
 8 Again, a new commandment I write unto you, which is a true thing in him, and in you, because the darkness is past, and the true
 9 light is now shining. He who saith, that he is in the light, yet hateth his brother, is in darkness even until
 10 now. He that loveth his brother is in the light, and occasion of stumbling in
 11 him there is none. But he that hateth his brother is in

darkness, and walketh in darkness, and knoweth not whither he is departing, because the darkness hath blinded his eyes.

I write unto you, little 12 children, because your sins are forgiven you for his name's sake. I write unto 13 you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have 14 written unto you, fathers, because ye have known him, who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love not the world, nei- 15 ther the things which are in the world. If any man love the world, the love of the Father is not in him. For 16 every thing which is in the world, the lust of the flesh, and the lust of the eyes, and the pomp of life, is not of the Father, but is of the world. And the world is 17 passing away, and the lust thereof, but he who doeth the will of God abideth for ever.

My dear children, it is the 18 last hour ; and as ye have

heard that antichrist is coming, even now there are many antichrists: by which we know it is the last hour.

- 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they departed, that they might be made manifest that they are not all of us: though ye have an unction from the Holy One, 20 and know all things. I have not written to you because ye know not the truth, but because ye know it, and that 21 no lie is of the truth. Who is the liar, but he that denieth that Jesus is the Messiah? This man is the antichrist, who denieth the Father and the Son. Every 22 one that denieth the Son, neither doth he hold the Father; but he that acknowledgeth the Son, holdeth the Father 23 also. Let that abide in you therefore which ye have heard from the beginning. If that abide in you which ye heard from the beginning, ye also shall abide in the Son and in the Father. 24 And this is the promise which he hath promised to us, even life eternal. 25

- 26 These things have I written unto you concerning those who are leading you astray. But the unction which ye have received from him abideth in you; and ye

need not that any person should instruct you. But as the same unction teacheth you concerning all things, and is true, and is no lie; and as it hath taught you, abide in him. And now, 28 my dear children, abide in him; that when he shall appear, we may have confidence, and not be put to shame by him at his coming. If ye know that he is righteous, know that every one 29 who practiseth righteousness is born of him.

CHAP. III.

BEHOLD, what manner 1 of love the Father hath bestowed upon us, that we should be called children of God! therefore the world knoweth us not, because it knew him not. Beloved, 2 now are we the children of God, and it is not yet evident what we shall be: but we know that when he shall appear, we shall be like him; because we shall see him as he is. And every 3 one who hath this hope in him purifieth himself, even as he is pure.

Every one who committeth sin, committeth also a transgression of the law: for sin is the transgression of the law. And ye know that he 5 was manifested, that he might take away our sins; and in

- 6 him there is no sin. Every one who abideth in him, doth not sin; every one who sinneth hath not seen him, nor known him. My dear children, let no man deceive you: he who doeth righteousness is righteous, even as he is righteous: he that practises sin is of the devil; for from the beginning the devil sinneth. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Every one who is born of God, doth not practise sin, because his seed abideth in him: and he cannot sin, because he is born of God. By this the children of God are manifestly seen, and the children of the devil. Every one that doth not practise righteousness, is not of God, and he that loveth not his brother.
- 11 For this is the commandment which ye have heard from the beginning, that we should love one another. 12 Not as Cain, who was of the wicked one, and slew his brother: and wherefore did he slay him? Because his own works were wicked, and those of his brother righteous.
- 13 Marvel not, my brethren, 14 if the world hate you. We know that we are passed out of a state of death into life, because we love the brethren: he that loveth not his brother abideth in death. Every one who hateth his brother is a murderer; and ye know that no murderer hath life eternal abiding in him.
- By this we have known the love of Christ, because for us he laid down his own life: and we ought to lay down our lives for the brethren. But whosoever hath worldly abundance, and seeth his brother under necessity, and shutteth his bowels of compassion against him, how dwelleth the love of God in him? My dear children, let us not love in word and in tongue, but in deed and in truth; and hereby we know that we are of the truth, and in his presence have this persuasion in our hearts. For should our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have confidence towards God. And whatsoever we ask, we receive from him, because we keep his commandments, and do the things which are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his command-

ments abideth in him, and he in him; and by this we know that he abideth in us, from the Spirit which he hath given us.

CHAP. IV.

- 1 **BELoved**, believe not every pretender to inspiration, but bring these spirits to the trial whether they are of God; because many false prophets are gone forth into the world. By this ye know the Spirit of God: every spirit who confesseth that Jesus the Messiah is come in the flesh, is from God. And every spirit who confesseth not that Jesus the Messiah is come into the world, is not from God: and this is that spirit of antichrist which ye have heard that it is coming, and now is already in the world.
- 4 Ye are of God, my dear children, and have overcome them; because he that is in you is greater than he that is in the world. They are of the world, therefore speak they as of the world, and the world heareth them.
- 6 We are of God: he that knoweth God heareth us; he that is not of God heareth us not. By this we know the spirit of truth and the spirit of delusion.
- 7 Beloved, let us love one another; because love is from God, and every one

who loveth is born of God, and knoweth God. He that loveth not, never knew God; for God is love. By this was the love of God manifested to us, that God sent his only begotten Son into the world, that we might have life by him. Herein is love, not that we have loved God, but that he hath loved us, and sent his Son to be the propitiatory sacrifice for our sins. Beloved, if God so loved us, we ought also to love one another.

No man hath seen God at any time. If we love one another, God abideth in us, and his love is perfected in us. By this we know that we abide in him, and he in us, because he hath given us of his own Spirit. And we have seen and bear testimony, that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and believed the love which God hath towards us. God is love; and he that abideth in love, abideth in God, and God in him. By this is his love towards us perfected, that we might have confidence at the day of judgment; because as he is, so are we in this world. Fear is not in this love; but

the perfect love casteth out fear: for fear hath anguish. He that is afraid is not made perfect in love.

- 19 We love him, because he
20 first loved us. If any person
say, I love God, yet hateth
his brother, he is a liar;
for he who loveth not his
brother whom he hath seen,
how can he love the God
21 whom he hath not seen? So
this commandment have we
from him, that he who lov-
eth God love also his bro-
ther.

CHAP. V.

- 1 **E**VERY one who believeth
that Jesus is the Messiah,
is born of God; and every
one who loveth him that
begat, loveth him also who
2 is begotten by him. Hereby
we know that we love the
children of God, when we
love God, and keep his
3 commandments. For this
is the love of God, that we
should keep his command-
ments: and his command-
ments are not burdensome.
4 Because every one that is
born of God overcometh
the world: and this is the
victory which overcometh
the world, **OUR FAITH.**
5 Who is he that overcometh
the world, except he that
believeth that Jesus is the
Son of God?
6 This is he who came by

water and blood, Jesus the
Messiah; not by the water
only, but by the water and
the blood: and the Spirit is
the witnessing person, be-
cause the Spirit is the truth.
For they are three who bear 7
witness in heaven, the Fa-
ther, the Word, and the
Holy Spirit, and these, even
the three, are one. And 8
there are three which bear
witness upon earth, the spirit,
and the water, and the
blood, and the three are for
the same one object.

If we receive the testimo- 9
ny of man, the testimony of
God is stronger: for this is
the testimony of God which
he testified concerning his
Son. He that believeth on 10
the Son of God, hath the
testimony in himself; he that
believeth not God, hath
made him a liar, because he
hath not believed on the
testimony which God testi-
fied of his Son. And this 11
is the testimony, that God
hath given life eternal to us;
and this life is in his Son.
He that hath the Son, hath 12
this life; and he that hath
not the Son of God, hath
not this life. These things 13
have I written to you who be-
lieve on the name of the Son
of God, that ye may know
that ye have life eternal, and
that ye may believe on the
name of the Son of God.
And this is the confidence 14

- that we have towards him, that whatsoever we ask according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we receive the petitions, which we have requested, from him.
- 16 If any person see his brother committing a sin not unto death, he shall request, and God will grant him life for those that sin not unto death. There is a sin unto death: I say not that he should request for that. All unrighteousness is sin; and there is sin not unto death.
- 18 We know that every one who is born of God sinneth not; but he that is born of God preserveth himself, and the wicked one toucheth him not. We know that we are of God, and the whole world is under the power of that wicked one. But we know that the Son of God hath come, and hath given to us understanding, that we might know the true God; and we are in him that is true, in his Son Jesus the Messiah. HE is the true God, and the life eternal.
- My dear children, guard yourselves against idols. Amen.

THE SECOND EPISTLE GENERAL

OF

THE APOSTLE JOHN.

- 1 **T**HE presbyter to the elect lady and her children, whom I love in the truth; and not I only, but also all who have known the truth: because of the truth which abideth in us, and shall be with us for ever: grace, mercy, peace be with you from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- I rejoiced greatly that I found thy children walking in truth, as we have received commandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment,

II. JOHN.

- but that which we have had from the beginning, that we should love one another.
- 6 And this is love, that we should walk after his commandments. This is the commandment, as ye have heard from the beginning, That ye should walk in it. For many deceivers are gone out into the world, who do not confess Jesus the Messiah as come in the flesh. Such a one is a deceiver and an antichrist.
- 8 Take heed to yourselves that we lose not the things which we have wrought, but receive a full reward. Every one that transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, this man holdeth both the Father and the Son. If any person come unto you, and bring not this doctrine, receive him not into the house, nor say to him, Welcome. He that biddeth him welcome, takes part in his wicked works.
- Having many things to write unto you, I would not do it with paper and ink; but I hope to come unto you, and speak mouth to mouth, that our joy may be complete.
- The children of thy elect sister salute thee. Amen.

THE THIRD GENERAL EPISTLE

OF

THE APOSTLE JOHN.

- 1 THE presbyter to the beloved Gaius, whom I love in the truth. Beloved, above all things I pray that thou mayest prosper, and be in sound health of body, even as thy soul prospereth.
- 2 I rejoiced greatly when the brethren came, and bore witness to thy truth, even as thou walkest in the truth. I have no greater joy than these tidings, that I hear my own children are walking in the truth.
- 3 Beloved, thou doest faithfully whatsoever services thou performest for the brethren,

- 6 and for strangers ; who have borne testimony to thy love before the church ; to whom thou wilt perform a good act of service in forwarding them on their journey, in a manner worthy of God.
- 7 For on account of his name they went forth, receiving nothing from the heathen.
- 8 We therefore ought to assist such men, that we may become fellow-labourers in the truth.
- 9 I wrote unto the church : but Diotrephes, who affects pre-eminence over them, receiveth us not. Therefore
- 10 if I come I will remember his works which he doth, with wicked words prating against us : and not content with these things, neither doth he himself receive the brethren, and those who are willing he hindereth, and casteth them out of the church. Beloved, be not 11 an imitator of what is evil, but of that which is good. He that doeth good is of God, but he that doeth evil hath not seen God.
- Demetrius hath a good 12 testimony from all men, and from the truth itself : and we also bear our testimony, and ye know that our testimony is true.
- I had many things to 13 write ; but I would not write to thee with ink and pen : but I hope shortly to see thee, 14 and we shall speak mouth to mouth.
- Peace be to thee. The friends salute thee. Salute the friends by name.

THE EPISTLE GENERAL

OF

THE APOSTLE JUDE.

- 1 **J**UDE a servant of Jesus Christ, and brother of James, to those who are sanctified in God the Father, and preserved by Jesus Christ,
- 2 the called : mercy unto you, and peace and love be multiplied.
- Beloved, when I gave all 3 diligence to write unto you concerning the common salvation, I held it necessary to write unto you, exhorting you to contend earnestly for the faith once delivered unto the saints. For certain men 4

have craftily introduced themselves, who were from of old proscribed for this condemnation, ungodly men, changing the grace of God into impurity, and denying our only sovereign God
 5 and Lord, Jesus Christ. But I would remind you, though ye once knew this, that the Lord, though he delivered the people out of the land of Egypt, afterwards destroyed those who believed not.
 6 And the angels who preserved not their own primitive state, but deserted their proper abode, hath he reserved in everlasting chains under darkness, unto the judgment
 7 of the great day. As Sodom and Gomorrah and the surrounding cities, in like manner with them abandoned to whoredom, and going after other flesh, are set forth an example, suffering the judicial punishment of eternal fire.
 8 In like manner also do these men, even when they dream, defile indeed the flesh, despise sovereignty,
 9 and revile dignities. Though Michael the archangel, when contending with the devil, he disputed about the body of Moses, dared not to produce a railing accusation, but said, The Lord rebuke
 10 thee. But these men speak evil even of the things of which they have no know-

ledge: but such things as they know naturally, as the brute beasts, in these they corrupt themselves.

Wo unto them! for they 11 have walked in the way of Cain, and have eagerly run in Balaam's erroneous path of hire, and have perished in opposition, like Corah. These are in your feasts of 12 love, as sunken rocks; though joining in your banquet, they feed themselves fearlessly; clouds without water carried about by the winds; trees untimely withering, fruitless, twice dead, rooted up; raging billows of the 13 sea foaming out their own infamies; stars wandering from their courses, for whom the blackness of darkness for ever is reserved.

Now Enoch, the seventh 14 from Adam, prophesied also of these men, saying, Behold, the Lord cometh with myriads of his saints, to execute 15 judgment against all men, and to convict all the ungodly of all their deeds of ungodliness which they have impiously committed, and of all the bitter words which impious offenders have spoken against him. These 16 men are murmurers, complainers at their lot in life, walking after their own corrupt passions; and their mouth utters hyperbolically pompous expressions, pre-

tending high personal admiration, in order to make their advantage.

17 But ye, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus
18 Christ, how they told you that in the last time there will be scoffers, walking after their own ungodly passions. These are the men
19 who separate themselves, sensual, destitute of the Spirit.

20 But ye, beloved, building yourselves up on your most holy faith, praying by the
21 Holy Ghost, preserve yourselves in the love of God,

waiting for the mercy of our Lord Jesus Christ unto eternal life. And of some have
20 compassion, distinguishing their case; and others save
23 with trembling, snatching them out of the fire; though hating even the garment spotted by the flesh.

Now to him who is able
24 to guard you from stumbling, and to present you blameless before the presence of his glory with exultation, to the only wise God our
25 Saviour, be glory and majesty, might and dominion, both now and unto all eternity. Amen.

THE REVELATION

OF

JOHN THE THEOLOGIAN.

CHAP. I.

1 **T**HE revelation of Jesus Christ, which God gave to him, to shew to his servants the things which must shortly come to pass; and sending by his angel, he shewed them to his servant
2 John: who was a witness

for the word of God, and for the testimony of Jesus Christ, and for the things which he saw. Blessed is he
3 that readeth, and they who hear the words of this prophecy, and observe the things which are written therein: for the time is at hand.

John to the seven churches 4

- which are in Asia: Grace be with you, and peace from him, who is, and who was, and who is coming; and from the seven spirits which are before the throne of God,
- 5 and from Jesus Christ, the faithful witness, and first-born from the dead, and the prince of the kings of the earth: to him who loved us, and washed us from our
- 6 sins by his blood, and made us kings and priests to his God and Father; to him be glory and might for ever and ever. Amen.
- 7 Behold! he is coming with clouds, and every eye shall see him, and they also who pierced him; and all the tribes of the earth shall lament bitterly, smiting their bosoms, because of him: even so! Amen.
- 8 I am Alpha and Omega, the beginning and the end, faith the Lord, who is, and who was, and who is coming—the Almighty.
- 9 I John, your brother and companion also with you in the tribulation, and in the kingdom and patience of Jesus Christ, was in the island which is called Patmos, for the word of God, and for the testimony of Jesus
- 10 Christ. I was *rapt* in spirit on the Lord's day, and heard behind me a great
- 11 voice as of a trumpet, saying, I am the Alpha and the Omega, the first and the last; and what thou seest write in a book, and send to the churches which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I
- 12 turned to see what voice spake to me. And when I turned round I saw seven lamps of gold; and in the
- 13 midst of the seven lamps one like unto a son of man, clothed to the very feet, and girded about the breasts with a golden zone; his head and
- 14 flowing locks white as a white fleece of wool, even as the snow; and his eyes as a flame of fire; and his feet
- 15 resembled molten brass, as though they glowed in the furnace; and his voice was as the roar of many waters. And he held in his
- 16 right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as when the sun shineth in his meridian lustre. And when
- 17 I beheld him, I fell at his feet as dead: and he laid his right hand upon me, saying to me, Fear not; I am the first and the last, and I am
- 18 the living one, though I was dead: and lo! I am alive for evermore, Amen; and I hold the keys of hell and of death. Write the things
- 19

which thou seest, and the things which are, and the things which shall be in future after these, the mystery of the seven stars which thou seest in my right hand, and the seven golden lamps. The seven stars are the angels of the seven churches, and the seven lamps which thou seest are the seven churches.

CHAP. II.

1 **T**O the angel of the Ephesian church write; These things saith he who grasps the seven stars in his right hand, who walketh round in the midst of the seven golden
2 lamps; I know thy works, and thy travail, and thy patience, and that thou canst not bear the wicked; and hast tried those who give themselves out as apostles, yet are not, and hast found
3 them liars; and hast borne, and hast exercised patience, and for my name sake hast endured great toil, and hast
4 not fainted. Yet have I a charge against thee, that thou art gone back from thy first
5 love. Remember then from whence thou hast fallen, and repent, and practise thy first works; but if not, I am coming to thee quickly, and I will remove thy lamp out of its place, except thou
6 repent. But this thou holdest, that thou abhorrest the

deeds of the Nicolaitans, which I also abhor. He that
7 hath ears, let him hear what the Spirit saith to the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And to the angel of the 8 church of the Smyrnians write, These things saith the first and the last, who was dead, and is alive: I know
9 thy works, and thy tribulation, and thy poverty (though thou art rich), and the calumnies of those who say they are Jews, yet are not, but are Satan's synagogue. Fear nothing from the things
10 which thou shalt suffer: lo! the devil will cast some of you into prison, that ye may be tried; and ye shall have a ten day's tribulation: be thou faithful until death, and I will give thee a crown of
11 life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall receive no injury from the second death.

And to the angel of the 12 church at Pergamos write, These things saith he who holdeth the sharp two-edged sword; I know thy works
13 and where thou hast thy abode, even where Satan's throne is erected: and thou holdest fast my name, and hast not denied my faith.

- even in those days when Antipas was my faithful martyr, who was put to death among you, where Satan dwelleth.
- 14 Yet I have a few things against thee, that thou hast there some who hold the doctrine of Balaam, who taught Balac to lay a stumbling-block before the children of Israel, to eat of idol sacrifices, and to commit whoredom.
- 15 Thou hast also some who hold the doctrine of the Nicolaitans, which I abhor. Repent! but if not, I am coming to thee quickly, and will war against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden manna, and I will give him a white pebble, and upon the pebble a new name inscribed, which no man knoweth except the person who receiveth it.
- 18 And to the angel of the church which is at Thyatira write, These things saith the Son of God, who hath his eyes as a flame of fire, and his feet like the molten brass;
- 19 I know thy deeds, and thy love, and thy charity to the poor, and thy faith, and thy patience, and thy works, and that the last are more abundant than the first. Yet I have a few things against thee, because thou hast suffered that woman Jezabel, calling herself a prophetess, to teach, and to lead my servants into error, to commit whoredom, and eat the idol sacrifices. And I gave her a space that she should repent of her whoredom, and she hath not repented. Behold, I am about to cast her on a bed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. And I will slay her children by death; and all the churches shall know that I am he who searcheth the reins and the hearts: and I will give to you, even to every one, according to your works. But to you I say, and to the rest that are at Thyatira, As many as do not hold this doctrine, and who have not known the depths of Satan, as they speak, I will lay upon them no other burden. Nevertheless that which you have, hold fast till I come. And he who overcometh, and perseveres in my works unto the end, to him will I give authority over the nations; he shall rule them with a rod of iron; as a potter's vessels they shall be broken in pieces, even as I have received authority from my Father: and I will give him the star of the morning. He that hath an ear, let him

hear what the Spirit saith unto the churches,

CHAP. III.

- 1 **AND** to the angel of the church in Sardis write, These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, and that thou hast a name, as though thou
2 wert alive, yet art dead. Be vigilant, and strengthen the things which remain, which are ready to die; for I have not found thy works complete before God. Remem-
3 ber therefore how thou hast received and heard, and observe, and repent. If then thou art not found watching, I will come upon thee as a thief, and thou shalt in no wise know at what hour I
4 will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white robes, for they are
5 worthy. He that overcometh this man shall be clothed in white robes; and I will in no wise blot his name out of the Book of life, and I will confess his name before my
6 Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.
7 **And** to the angel of the church in Philadelphia write, These things saith the Holy One, he that is true, who hath the key of David, who openeth, and none shutteth, and shutteth, and no man openeth. I know thy works: 8 behold, I have set before thee an open door, and no man can shut it; because thou hast but little strength, yet hast thou kept my word, and hast not denied my name. Behold, I give thee out of 9 Satan's synagogue those who say they are Jews, yet they are not, but do lie. Lo! I will make them that they shall come and prostrate themselves at thy feet, and they shall know that I have loved thee. Because thou 10 hast kept the word of my patience, I also will preserve thee from the hour of temptation, which is coming upon the whole habitable globe to try the dwellers upon earth. Behold, I come 11 quickly: hold fast that thou hast, that no man take thy crown. He that overcometh, 12 I will make him a pillar in the temple of my God, and he shall never more go out from thence: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my own new name. He that hath an 13 ear to hear, let him hear what

the Spirit saith unto the churches.

- 14 And to the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the origin of the
15 creation of God; I know thy works, that thou art neither cold, nor hot: I wish
16 thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will vomit thee out of my
17 mouth: because thou sayest, I am rich, and wallow in wealth, and have no want unsupplied; yet thou knowest not that thou art wretched, and pitiable, and poor,
18 and blind, and naked. I advise thee to buy of me gold purified by the fire, that thou mayest be rich; and white robes, that thou mayest be completely clothed, and that the shame of thy nakedness may not appear; and anoint thine eyes with a collyrium, that thou mayest
19 see. As many as I love, I rebuke and correct: be zealous then, and repent. Lo!
20 I stand at the door, and knock: if any person hear my voice, and open the door, I will come in to him, and I will sup with him, and
21 he with me. He that overcome, I will give to him to sit on my throne, as I also have overcome, and have sat down with my Fa-

ther on his throne. He that 22 hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

AFTER these things I beheld, and, lo! a door was opened in heaven, and a voice, the first which I heard, as of a trumpet, speaking to me, said, Come up hither, and I will shew thee what things will be after these. And immediately I was *rapt* in spirit: and, lo! a throne was placed in heaven, and upon the throne a person sitting. And he that sat was in appearance like a stone of jasper and sardine: and a rainbow encircled the throne, like in hue to an emerald. And around the throne were 4 twenty-four thrones; and upon these thrones I saw twenty-four presbyters seated, clothed in white robes; and they had on their heads golden crowns. And out 5 of the throne issued forth lightnings, and thunder, and loud voices; and seven lamps of fire burned before the throne, which are the seven spirits of God. And 6 before the throne was a sea of glass like crystal: and in the midst of the throne, and within the circle of the throne, were four

- living beings full of eyes
 7 before and behind. And the first living being was like a lion, and the second living being was like a calf, and the third living being had a face as a man, and the fourth living being was like an eagle with wings expanded.
 8 And the four living beings had each for himself six wings encircling him, and within they were full of eyes; and they never cease day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and who is coming. And when these living beings give glory, and honour, and thanksgiving to him that sitteth on the throne, to him who liveth for ever and ever,
 10 the four and twenty presbyters prostrate themselves before him who is seated on the throne, and worship him who liveth for ever and ever, and cast their crowns before
 11 the throne, saying, Worthy art thou, O Lord, to receive glory, and honour, and power; for thou hast created all things, and by thy will they exist, and were created.
- and on the back sealed with seven seals. And I saw a 2 mighty angel proclaiming with a loud voice, Who is worthy to open the book, and to break the seals thereon? And no man was able 3 in heaven, nor upon earth, nor under the earth, to open the book, nor to look into it.
- And I wept much because 4 no man was found worthy either to open or read the book, or even to look upon it. And one of the presby- 5 ters said unto me, Weep not: behold the lion who is of the tribe of Judah, the root of David, hath prevailed, to open the book, and to break the seven seals upon it. And I beheld, 6 and lo! in the midst of the throne, and of the four living beings, and in the midst of the presbyters, stood a lamb as just slaughtered, having seven horns and seven eyes, which are the seven spirits of God that are sent forth into all the world: and 7 he came and took the book out of the right hand of him that was seated upon the throne. And when he had 8 taken the book, the four living beings and the four and twenty presbyters prostrated themselves before the lamb, having each harps, and vases of gold, full of perfumes smocking, which

CHAP. V.

- 1 AND I saw on the right hand of him who was seated on the throne a volume of a book written within,

strated themselves before the lamb, having each harps, and vases of gold, full of perfumes smocking, which

CHAP. VI.

are the prayers of the
9 saints. And they sung a
new song, saying, Worthy
art thou to take the book,
and to open the seals thereon;
because thou hast been slaugh-
tered, and hast redeemed us
for God by thy blood, out
of every tribe, and tongue,
10 and people, and nation; and
hast made us for our God
kings and priests, and
we shall reign upon the
earth.

11 And I looked, and heard
the voice of many angels
around the throne, and the
living beings, and the pres-
byters, and their number
was myriads of myriads and
12 thousands of thousands, cry-
ing with a loud voice, Wor-
thy is the slaughtered lamb to
receive power, and riches,
and wisdom, and might, and
honour, and glory, and bless-
13 ing. And every creature
which is in heaven, and on
the earth, and under the
earth, and those who are on
the sea, and all things which
are therein, heard I, saying,
To him who is seated on the
throne, and to the lamb, be
blessing, and honour, and
glory, and might for ever
14 and ever. And the four
living beings said, Amen.
And the four and twenty
presbyters prostrated them-
selves, and worshipped him
that liveth for ever and
ever.

AND I saw when the lamb
opened one of the seals, 1
and I heard one of the four
living beings, saying, as with
a voice of thunder, Come,
and see. And I looked, and 2
lo! a white horse; and he
who sat on it held a bow,
and a crown was given to
him, and he went forth con-
quering and to conquer.

And when he opened the 3
second seal, I heard the se-
cond living being say, Come
and see. And there went 4
out another horse flame-co-
loured; and to him who sat
thereon there was power
given to take peace from the
earth, and that men should
kill each other; and there
was given to him a great
sword.

And when he opened the 5
third seal, I heard the third
living being say, Come and
see. And I saw, and lo! a
black horse; and he that sat
upon it had a pair of scales
in his hand. And I heard 6
a voice from amidst the four
living beings saying, A
choenix* of wheat for a dena-
rius†, and three choenixs of
barley for a denarius; yet to
the oil and the wine do no
injury.

And when he opened the 7

* About ten ounces.

† A Roman coin, value seven-pence
halfpenny, the wages of a day-labourer.

- fourth seal, I heard the voice of the fourth living being
 8 saying, Come and see. And I looked, and lo! a pale coloured horse, and one sat on it, whose name was Death, and the grave followed after him: and power was given to them to kill the fourth part of the earth with the sword, and with famine, and with death, and with the wild beasts of the earth.
- 9 And when he opened the fifth seal I saw underneath the altar the souls of those who had been slain for the word of God, and for the testimony which they maintained. And they cried with
 10 a loud voice, How long will it be, O sovereign, the holy one and the true, ere thou judge and avenge our blood on those who dwell on the
 11 earth? And to each of them were given white robes, and it was told them that they should wait yet a little longer space, until the number of their fellow-servants and their brethren, who should be slain as well as they, should be completed.
- 12 And I saw when he opened the sixth seal, and lo! there was a great earthquake, and the sun became black as sackcloth of hair, and the moon
 13 became as blood; and the stars of heaven fell to the earth, as the fig-tree sheddeth her early ripe figs when shaken by a mighty wind: and the
 14 heaven was removed away as a volume rolled up; and every mountain and island were removed out of their places: and the kings
 15 of the earth, and the grandees, and the rich, and the military commanders, and the men in power, and every slave, and every free man, hid themselves in the caves, and in the rocks of the
 16 mountains; and said to the mountains and to the rocks, Fall on us, and hide us from the face of him who sitteth on the throne, and from the
 17 wrath of the Lamb: for the great day of his wrath is come, and who is able to stand?

CHAP. VII.

AND after these things I
 1 saw four angels standing at the four corners of the earth, to hold back the four winds of the earth, that the wind should not blow on the earth, neither on the sea, nor on any tree. And I saw
 2 another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels to whom power was given for them to hurt the earth and the sea, saying, Hurt not the
 3 earth, nor the sea, nor the trees, until we have sealed

- the servants of our God in
 4 their foreheads. And I heard
 the number of those who
 were sealed; one hundred
 and forty and four thousand
 were sealed out of every
 tribe of the children of Israel.
 5 Of the tribe of Judah were
 sealed twelve thousand. Of
 the tribe of Reuben were
 sealed twelve thousand. Of
 the tribe of Gad were sealed
 twelve thousand. Of the
 6 tribe of Aser were sealed
 twelve thousand. Of the
 tribe of Nephtalim were seal-
 ed twelve thousand. Of the
 tribe of Manasseh were sealed
 7 twelve thousand. Of the
 tribe of Simeon were sealed
 twelve thousand. Of the
 tribe of Levi were sealed
 twelve thousand. Of the
 tribe of Issachar were sealed
 8 twelve thousand. Of the
 tribe of Zebulon were sealed
 twelve thousand. Of the
 tribe of Joseph were sealed
 twelve thousand. Of the
 tribe of Benjamin were
 sealed twelve thousand.
 9 After these things I looked,
 and beheld a great multi-
 tude, which no man could
 number, out of every nation,
 and tribe, and people, and
 tongue, standing before the
 throne, and before the Lamb,
 clothed in white robes, and
 palm branches in their hands;
 10 and crying with a loud voice,
 saying, Salvation to our God
 that sitteth on the throne,
 and to the Lamb. And all
 11 the angels stood in a circle
 about the throne, and the
 presbyters and the four liv-
 ing beings, and fell on
 their faces before the throne,
 and worshipped God, saying,
 12 Amen: blessing, and glory,
 and wisdom, and thank-
 giving, and honour, and
 power, and might be to our
 God for ever and ever.
 Amen.
 And one of the presbyters
 13 addressed me, saying, Who
 are these persons who are
 clothed in white robes? and
 from whence came they?
 And I said to him, Sir, thou
 14 knowest. And he said to
 me, These are persons
 who are come out of great
 tribulation, and have washed
 their robes, and made their
 robes white in the blood of
 the Lamb. Therefore are
 15 they before the throne of
 God, and serve him day and
 night in his temple: and he
 that sitteth on the throne
 shall dwell among them.
 They shall hunger no more,
 16 neither thirst any more;
 neither shall the sun scorch
 them, nor any burning heat.
 Because the Lamb who is in
 17 the midst of the throne will
 feed them, as a shepherd,
 and lead them unto living
 fountains of waters; and
 God shall wipe away every
 tear from their eyes.

CHAP. VIII.

- 1 **AND** when he opened the seventh seal, there was silence in heaven about half
 2 an hour. And I saw the seven angels which stood before God, and there were given to them seven trumpets.
 3 And another angel came, and stood by the altar, holding a golden censer; and there were given to him many perfumes, to offer with the prayers of all the saints upon the golden altar which was before the throne.
 4 And the smoke of the perfumes went up with the prayers of the saints, out of the angel's hand before God.
 5 And the angel took the censer, and filled it from the fire of the altar, and cast it upon the earth: and there were voices, and thunders, and lightnings, and an earthquake.
 6 And the seven angels holding the seven trumpets prepared themselves to sound.
 7 And the first angel blew the trumpet, and there were hail and fire mingled with blood, and they were cast on the earth; and a third part of the trees was burnt up, and all green grass was burnt up.
 8 And the second angel

into the sea as it were a vast mountain burning with fire: and the third part of the sea became blood; and a third part of the creatures having life, which are in the sea, died; and a third part of the ships was destroyed.

And the third angel blew the trumpet, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of water; and the name of the star is called Wormwood: and the third part of the waters was turned into wormwood, and multitudes of men died of the waters, because they were made bitter.

And the fourth angel founded, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars; so that a third part of them was darkened, and the day had no light during a third part of it, and the night likewise.

And I saw and heard one angel flying in the mid-heavens, saying with a loud voice, Wo, wo, wo, to the dwellers upon earth, because of the remaining blasts of the trumpet of the three angels, which are ready to sound,

CHAP. IX.

1 **AND** the fifth angel sounded, and I saw a star fall from heaven to the earth; and to him was given the key of the pit of the abyss of
 2 *bell*. And he opened the pit of the abyss; and a smoke ascended out of the pit like the smoke of a vast furnace; and the sun and the air were darkened by the smoke of
 3 the pit. And out of the smoke came forth locusts upon the earth; and power was given to them, such power as the scorpions of the
 4 earth possess. And it was told them, Hurt not the grass of the earth, nor any herb, nor any tree, but only those men who have not the seal of
 5 God in their foreheads. And it was given them in charge that they should not kill these men outright, but that they should be tormented five months: and their torment is as the torment of a scorpion when he striketh a man.
 6 And in those days shall men seek death, and shall not find it; and shall earnestly desire to die, and death shall fly
 7 from them. And the figures of the locusts were like horses equipped for war; and upon their heads there were as crowns, like gold, and their faces were as the faces
 8 of men. And they had hair as the hair of women, and

their teeth were like the teeth of lions. And they 9 had breastplates, as breastplates of iron: and the sound of their wings was as the rumbling of chariots of many horses rushing to battle. And 10 they had tails like scorpions, and there were stings in their tails: and they had power to hurt men five months. And 11 they had over them a king, the angel of the abyss of *bell*, whose name in Hebrew is Abaddon, and in Greek he is called Appollyon. One 12 woe is past; and, behold, there are coming yet two woes after these.

And the sixth angel sounded, 13 and I heard a great voice from the four horns of the altar of gold which is before God, saying to the sixth 14 angel who held the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four 15 angels were loosed, who were ready at the hour, and day, and month, and year, to kill the third part of mankind. And the number of 16 the armies of cavalry was two myriads of myriads: and I heard the number of them. And in this manner 17 saw I the horses in the vision, and those who were mounted upon them, having breastplates of the colour of fire, and jacinth, and sulphur; and the horses' heads were as

- the heads of lions; and out of their mouths proceeded fire and smoke and brimstone.
- 18 By these three were slain the third part of mankind, by the fire, and by the smoke, and by the sulphur, which proceeded out of their
- 19 mouths. For their powers are in their mouth, and in their tails; for their tails are like serpents, having heads, and with them they do hurt.
- 20 And the residue of mankind, who were not slain by these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of wood, and of stone: which can neither see nor
- 21 hear, nor walk: and they repented not of their murders; nor of their magical arts, nor of their whoredom, nor of their thefts.

CHAP. X.

- 1 AND I saw another mighty angel descending from heaven, clothed with a cloud; and a rainbow on his head, and his countenance as the sun; and his feet as pillars of
- 2 fire: and he held in his hand a little book open; and he placed his right foot on the sea, and his left
- 3 on the land, and cried with a loud voice, as a lion roar-eth: and when he had cried,
- the seven thunders uttered their voices. And when the 4 seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying to me, Seal up the things, which the seven thunders have spoken, and write them not down.
- And the angel which I saw 5 standing upon the sea and upon the land lifted up his hand towards heaven, and he swore by him that 6 liveth for ever and ever, who created the heaven and the things which are therein, and the earth and the things which are in it, and the sea, and the things which are therein, that time shall be no longer: but that in the days 7 of the blast of the seventh angel, when he shall sound, then shall the mystery of God be completed, as he spake by his own servants the prophets.
- And the voice which I 8 heard out of heaven again spake to me, and said, Go take the little book which is open in the hand of the angel that standeth upon the sea and upon the land. And I went up to the angel, 9 saying unto him, Give me that little book. And he saith to me, Take it, and eat it up; and it will make thy belly bitter, though in thy mouth it will be sweet as ho-

10 ney. And I took the little
book out of the angel's hand,
and ate it up; and it was in
my mouth as honey sweet;
yet when I had eaten it, my
11 belly was made bitter. And
he said to me, Thou must
prophecy again before many
people, and nations, and
tongues, and monarchs.

CHAP. XI.

1 AND there was given me a
cane like a measuring
staff; and the angel stood
by, saying, Arise, and mea-
sure the temple of God, and
the altar, and those who wor-
2 ship therein. But the exte-
rior court of the temple leave
out, and measure it not; be-
cause it is given to the Gen-
tiles: and they shall trample
under foot the holy city
3 forty-two months. And I will
give charge to my two wit-
nesses, and they shall pro-
phesy a thousand two hun-
dred and sixty days, clothed
4 in sackcloth. These are the
two olive trees, and the two
lamps which stand before the
face of the God of the earth.
5 And if any person attempts
to hurt them, fire proceedeth
out of their mouth, and de-
voureth their enemies: and
if any person attempts to in-
jure them, he must thus be
6 slain. These have power to
shut up the heaven, that no
rain water the earth during

the days of their prophecy:
and they have power over the
waters to turn them into
blood, and to smite the earth
with every plague, as often
as they will. And when 7
they shall have finished their
testimony, the beast which
ascendeth out of hell shall
make war with them, and
shall overcome them, and
put them to death. And 8
their corpses shall be exposed
in the streets of the great
city, which is called spiri-
tually Sodom and Egypt,
where also our Lord was cru-
cified. And they of the 9
people and tribes and tongues
and nations will look upon
their corpses three days and
half, and they will not per-
mit their corpses to be laid in
sepulchres. And the dwell- 10
ers upon earth will rejoice
over them, and be very glad,
and will send gifts to each
other; because these two
prophets were a torment to
those who dwell on the earth.
And after three days and 11
half, the spirit of life from
God entered into them, and
they stood up on their feet;
and great terror fell on those
who beheld them. And they 12
heard a great voice out of
heaven, saying unto them,
Ascend up hither. And
they ascended into heaven in
a cloud: and their enemies
beheld them. And in the 13
same hour there was a great

earthquake, and the tenth part of the city fell, and there were slain in the earthquake seven thousand men of note: and the rest were affrighted, and gave glory to the God of heaven. The

14 second woe is past; behold the third woe is coming quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become our Lord's, and his Messiah's, and he shall

16 reign for ever and ever. And the four and twenty presbyters, who were seated before God upon their thrones, fell upon their faces, and wor-

17 shipped God, saying, We give thanks to thee, Lord the Almighty God, who is and who was, and who is coming, because thou hast assumed thy great power, and hast set up the throne of thy

18 kingdom. Though the nations were incensed, yet thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to all who fear thy name, to the small and to the great; and to destroy those who have destroyed the earth.

19 And the temple of God was opened in the heaven, and there appeared the ark of his covenant in his temple:

and there were lightnings, and voices, and thunders, and earthquake, and a great hail.

CHAP. XII.

AND there appeared a great sign in the heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and being with child, she cried out in travailing pain, and in anguish to be delivered.

And there appeared another sign in the heaven; and lo! a great fiery dragon, having seven heads and ten horns, and upon his heads seven crowns. And his tail drew a third part of the stars of heaven, and cast them on the earth: and the dragon placed himself before the woman who was ready to be delivered, that when she should bring forth, he might devour her babe. And she brought forth a male child, who should rule the nations with an iron sceptre: and her infant was caught up to God, and his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that she might there be fed during a thousand two hundred and sixty days.

Then was there war in the heaven: Michael and his

angels warred against the dragon; and the dragon
 8 warred and his angels, and they could not prevail; neither was there any more place found for them in the
 9 heaven. And the great dragon was cast out, that old serpent, who is called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out
 10 with him. And I heard a great voice saying in the heaven, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ; because the accuser of our brethren is cast down, who accused them before our God day and night.
 11 And they have vanquished him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto
 12 death. Therefore be exceeding glad ye heavens, and ye who dwell in them. Wo to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast out into the earth, he persecuted the woman which had brought
 14 forth the male child. And there were given to the

woman two wings of a great eagle, that she should fly into the wilderness, unto her place, where she is supported there for a time, and times, and half a time, from the face of the serpent. And 15 the serpent cast out after the woman, from his mouth water, as a river, that he might sweep her away with the flood. And the earth 16 helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon was 17 incensed against the woman, and went forth to make war against the remnant of her seed, who keep the commandments of God, and hold the testimony of Jesus Christ.

CHAP. XIII.

AND I stood upon the sand 1 of the sea, and I saw a beast rising up out of the sea, having seven heads and ten horns, and upon the horns ten diadems, and upon the heads a title of blasphemy. And the beast which I saw 2 was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. And I saw one of 3 his heads as if wounded unto

- death; and his deadly wound was healed: and all the earth wondered after the beast.
- 4 And they worshipped the dragon who had given authority to the beast: and they worshipped the beast, saying, Who is like to the beast? who is able to wage war with
- 5 him? And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to make war forty-two months.
- 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those
- 7 who dwell in heaven. And it was given to him to make war with the saints, and to overcome them: and authority was given to him over every tribe, and tongue, and
- 8 nation. And all the inhabitants who dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the founda-
- 9 tion of the world. He that
- 10 hath an ear, let him hear. If any person leads *others* into captivity, he shall be led into captivity; if any person kills with the sword, he must be slain by the sword. Here is the patience and the faith of the saints.
- 11 And I saw another beast rising up out of the earth, and he had two horns like a
- lamb, though he spake as the dragon. And he exerciseth 12 all the authority of the first beast before him, and causeth the earth, and those who inhabit therein, to worship the first beast whose deadly wound was healed. And he 13 performeth great signs, so that he even causeth fire to come down from heaven to the earth, in the sight of men, and deceiveth the inha- 14 bitants of the earth by the signs, which he is enabled to perform before the beast, saying to the dwellers upon the earth, that they should make an image for the beast who had the stroke of the sword, and survived. And 15 he is enabled to impart life to the image of the beast, that even the image of the beast should speak, and cause as many as will not worship the image of the beast, to be put to death. And he causeth 16 all the small and the great, the rich and the poor, the freemen and the slaves, to receive a brand upon their right hand, and upon their foreheads: and that no man 17 may buy or sell, but he that hath the mark impressed, or the name of the beast, or the number of his name. Here is wisdom. Let him 18 that hath understanding calculate the number of the beast: for it is the number of a man; and his num-

her is six hundred sixty-six.

CHAP. XIV.

- 1 **AND** I saw, and lo, a lamb stood upon the mount Zion, and with him an hundred forty-four thousand, having the name of his Father inscribed on their foreheads.
- 2 And I heard a voice from heaven, as the sound of many waters, and as the roar of loud thunder; and I heard the sound of harpers harping
- 3 on their harps: and they sang as it were a new song before the throne, and before the four living beings, and the presbyters: and no person could learn that song, but the hundred forty-four thousand, who were redeemed
- 4 from the earth. These are they who have not defiled themselves with women; for they are virgins: these are they who follow the Lamb whithersoever he goeth: these have been redeemed among men, as first-fruits to God,
- 5 and to the Lamb. And in their mouth no guile is found; for they are blameless before the throne of God.
- 6 And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach the glad tidings to the inhabitants of the earth, to every nation, and tribe,

and tongue, and people, saying with a loud voice, Fear God, and give him glory; for the hour of his judgment is come; and worship him that made the heaven and the earth, and the sea, and the fountains of waters.

And another angel followed, saying, Babylon is fallen, is fallen, that great city, because all nations have been made to drink of the wine of the wrath of her whoredom.

And a third angel followed them, saying with a loud voice, If any person worship the beast, and his image, and receive the brand upon his forehead, and upon his right hand, he also shall drink of the wine of the fury of God, which is mixed undiluted with water in the cup of his wrath; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever: and they have no respite day nor night, who worship the beast and his image, and whosoever receiveth the brand of his name. Here is the patience of the saints: here are they who keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying to me,

Write, Blessed are the dead who die in the Lord, from henceforward: yea, saith the Spirit, that they may have rest from their labours; but their works follow after them.

- 14 And I saw, and, lo! a white cloud, and upon the cloud sat one like to a son of man, having on his head a golden crown, and in his
15 hand a sharp sickle. And another angel came forth out of the temple, crying with a loud voice to him that sat upon the cloud, Put in thy sickle, and reap: for the hour is come for thee to reap;
16 because the harvest of the earth is fully ripe. And he who sat on the cloud thrust in his sickle upon the earth, and the earth was reaped.
17 And another angel came forth out of the temple which is in heaven, having also himself a sharp sickle.
18 And another angel came forth from the altar, having authority over fire; and he cried with a loud voice to him who held the sharp sickle, saying, Put in thy sharp sickle, and gather the bunches of the vine of the earth; for her clusters are
19 ripe. And the angel thrust in his sickle upon the earth, and gathered the grapes of the vine of the earth, and cast them into the great wine-press of the wrath of God.

And the wine-press was 20 trodden without the city, and blood issued from the wine-press, as high as the horses' bridles, for the space of a thousand and six hundred furlongs.

CHAP. XV.

AND I saw another sign in 1 the heaven, great and wonderful, seven angels having the seven last plagues; because by them is the wrath of God completely executed. And I saw as it were a sea of 2 glass, mingled with fire; and those who had obtained the victory over the beast, and over his image, and over his mark, and over the number of his name standing upon the sea of glass, holding the harps of God. And 3 they sung the sacred ode of Moses the servant of the Lord, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God Almighty; righteous and true are thy ways, O King of saints. Who should not fear thee, 4 O Lord, and glorify thy name? because thou only art holy: for all nations shall come and worship before thee, because thy righteous judgments are made evident. And after these things I 5 beheld, and, lo! the temple of the tabernacle of witness

6 in heaven was opened: and the seven angels having the seven plagues came forth out of the temple, clothed in linen white and shining, and girded about the breasts with
 7 golden girdles. And one of the four living beings gave unto the seven angels seven golden vases full of the wrath of God, who liveth for ever
 8 and ever. And the temple was filled with smoke from the glory of God, and from his power; and no person was able to enter into the temple, until the seven plagues of the seven angels were completely executed.

CHAP. XVI.

1 AND I heard a loud voice out of the temple, saying to the seven angels, Go and pour out the vases of the wrath of God upon the
 2 earth. And the first angel went, and poured out his vase upon the earth; and there came an ulcer malignant and painful upon the men that had the brand of the beast, and upon those who worshipped his image.
 3 And the second angel poured his vase upon the sea; and it became blood as of a dead man: and every living creature died in the sea.
 4 And the third angel poured out his vase upon the rivers and upon the fountains of waters; and they became

blood. And I heard the 5 angel of the waters saying, Righteous art thou, O Lord, who art, and who wast, even the holy one, because thou hast judged these things. For they have shed the blood 6 of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another 7 angel from the altar saying, Yea, Lord God Almighty true and just are thy judgments.

And the fourth angel poured 8 out his vase upon the sun; and there was given to it a charge to burn men with fire. And the men were scorched 9 with a fierce heat, and they blasphemed the name of God, who had power over these plagues: and they repented not, to give him glory.

And the fifth angel poured 10 out his vase upon the throne of the beast; and his kingdom was full of darkness, and they gnawed their own tongues from anguish, and 11 they blasphemed the God of heaven, in the midst of their anguish, and of their ulcers, and repented not of their works.

And the sixth angel poured 12 out his vase upon the great river Euphrates; and the water thereof was dried up, that the way of the kings who come from the rising of the sun might be prepared.

- 13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs.
- 14 For they are the spirits of demons doing wonders, which go forth unto the kings of the earth, and of the whole habitable globe, to gather them together unto the battle of that great day
- 15 of God Almighty. Behold, I come as a thief. Blessed is he who watcheth, and keepeth his garments, that he walk not about naked, and
- 16 men see his shame. And he gathered them together into a place called in the Hebrew, Armageddon.
- 17 And the seventh angel poured out his vase into the air; and a loud voice came out from the temple of heaven, from the throne, say-
- 18 ing, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not from the day that
- 19 men were upon the earth, an earthquake of such a kind, and so great. And the great city was cleft into three parts, and the cities of the nations fell: and Babylon the great came in remembrance before God, to give unto her the cup of the wine of the fury
- 20 of his wrath. And every island fled, and the moun-
- tains were no more found. And a great storm of hail, 21 each about a talent weight, fell from heaven upon men: and men blasphemed God for the plague of hail: for great was the plague of it, exceedingly great.

CHAP. XVII.

AND one of the seven 1 angels who had the seven vases, came to me, and talked with me, saying to me, Come hither, I will shew thee the judgment of the great harlot, who sitteth upon many waters: with whom 2 the kings of the earth have committed whoredom, and all the inhabitants of the world have intoxicated themselves with the wine of her whoredom. And he bore 3 me away in spirit into the wilderness: and I saw a woman sitting on a scarlet beast, full of names of blasphemy, having seven heads, and ten horns. And the 4 woman was clothed in purple and scarlet, and all over decked with gold, precious stones, and pearls, holding a golden cup in her hand, full of abominations and of the impurity of her whoredom. And upon her fore- 5 head was there a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND OF THE

ABOMINATIONS OF THE
 6 **EARTH.** And I saw the woman drunk with the blood of saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered
 7 with great amazement. And the angel said unto me, Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath seven heads
 8 and ten horns. The beast which thou seest was, and is not; and shall come up out of the abyfs of bell, and shall go into perdition : and the dwellers upon earth will wonder, (whose names are not written in the book of life from the foundation of the world,) when they shall see the beast which was, and
 9 is not, though he is. Here is the mind that hath wisdom. The seven heads are seven mountains, where the woman is seated even upon
 10 them. And these are seven kings : five have fallen, and the one exists, the other is not yet come; and when he cometh, he must abide
 11 but a little while. And the beast which was, and is not, though he is himself the eighth, yet is of the seven, and shall go away into perdi-
 12 tion. And the ten horns which thou sawest, are ten kings, who have not yet received their kingdoms; but will receive authority as kings for one hour with the beast. They hold one senti- 13 ment, and will give their own power and authority to the beast. They shall make 14 war against the Lamb, and the Lamb shall overcome them : because he is Lord of lords, and King of kings; and they that are with him, are called, and elect, and faithful. And he saith to 15 me, The waters which thou sawest, on which the whore sat, are people, and multi- tudes, and nations, and tongues. And the ten horns 16 which thou sawest upon the beast, they shall hate the whore, and make her desolate and naked, and shall eat her flesh, and shall burn her up with fire. For God hath 17 put it into their hearts to do his will, to perform one purpose, even to give their kingdom to the beast, until the words of God are fulfilled. And the woman which thou 18 sawest is the great city, which holds dominion over the kings of the earth.

CHAP. XVIII.

AND after these things I
 saw an angel descending from heaven, having great authority; and the earth was enlightened by his glory. And he cried mightily with a great voice, saying, Baby-

- lon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every impure spirit, and the cage of every unclean and hateful bird. Because all nations have drunk of the wine of the rage of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth have been enriched by the excess of her profligate luxury.
- 4 And I heard another voice from heaven, saying, Come forth out of her, my people, that ye have no share in her sins, and that so ye may not receive of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.
- 6 Render to her as she also hath done to you, and repay her double according to her works; in the cup which she hath mingled mingle for her double. As much as she hath glorified herself, and rioted in luxury, so much torment and sorrow give her: because she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- 8 Therefore in one hour shall all her plagues come, death, and mourning, and famine: and she shall be consumed with fire; because mighty is the Lord God, who judgeth her.
- 9 And the kings of the earth who have committed whoredom with her, and shared in her luxuries, shall bewail her, and lament bitterly over her, when they see the smoke of her burning, standing afar off through terror of her torment, saying, Alas, alas, that great city Babylon, that strong city! how in one hour is thy judgment come upon thee!
- And the merchants of the earth wept and wailed over her: because no man buyeth their merchandise any more: the merchandise of gold and silver, and of precious stones, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet, and every sweet scented wood, and every ivory vessel, and every vessel of most precious wood, and of gold, and of iron, and of marble, and cinnamon, and perfumes, and myrrh, and libanum, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and the souls of men. And the delicate autumnal fruit of thy soul's earnest longing is gone from thee, and all things that are dainty and that are splendid are departed from thee, and never shalt thou find them any more.
- The merchants of these things who enriched them-

- selves by her, shall stand afar off through terror of her torment, weeping and wailing, and saying, Alas, alas, the great city which was clothed in fine linen, and purple, and scarlet, and overlaid with gold, and precious stones, and pearls! how in one hour is so great wealth laid waste!
- 17 And every pilot, and all the crew in the ships, and the mariners, and as many as exercise their labours on the sea, stood afar off, and cried when they saw the smoke of her burning, saying, What is like that great city! And they cast dust upon their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, by which all who occupied ships on the sea were enriched from her opulence! how in one hour is she made desolate!
- 20 Rejoice over her, thou heaven, and ye the holy apostles and prophets, for God hath adjudged her to punishment, for the judgment inflicted on you by her.
- 21 And a mighty angel took up a stone as a great millstone, and cast it into the sea, saying, So with rapidity shall the great city Babylon be hurled into the deep, and never shall be found more.
- 22 And the sound of harpers, and musicians, and flute players, and trumpeters, shall never be heard in thee more; and no artificer of whatever trade shall be found in thee any more; and the sound of a millstone shall be heard in thee no more; and never shall the light of a lamp shine in thee any more; and the voice of the bridegroom and of the bride shall be heard in thee no more: because thy merchants were the grandes of the earth; because all nations were deluded by thy magical incantation. And in her was found the blood of prophets, and holy men, and of all who have been slaughtered upon the earth.

CHAP. XIX.

AND after these things I heard a loud sound as of a vast multitude in heaven, saying, Hallelujah: Salvation, and glory, and honour, and power be to the Lord our God: because true and righteous are his judgments; for he hath judged the great harlot, that corrupted the earth with her whoredom, and hath avenged the blood of his servants shed by her hand. And the second time they said, Hallelujah. And her smoke ascended up for ever and ever. And the four and twenty presbyters fell prostrate, and the four living beings, and they worshipped

God who was seated on the throne, saying, Amen ; Hallelujah.

5 And there came a voice out of the throne, saying, Praise our God, all ye servants of his, and all that fear him, both the small and the

6 great. And I heard as it were the voice of a vast multitude, and as the noise of many waters, and as the roar of mighty thunderings, saying, Hallelujah : for the

7 Lord God omnipotent reigneth. Let us rejoice and exult, and give him glory : because the marriage of the Lamb is come, and his bride hath

8 made herself ready. And it was granted her to be clothed in fine linen, clean and splendid : for the fine linen is *the emblem of* the righteousness

9 of the saints. And he said to me, Write, Blessed are they that are invited to the marriage supper of the Lamb.

And he said to me, These ~~are the true~~ sayings of God.

10 And I fell down before his feet to worship him : and he said unto me, See thou dost not so : I am thy fellow-servant, and of thy brethren who hold the testimony of Jesus : worship God : for the spirit of prophecy is the testimony of Jesus.

11 And I saw heaven opened, and lo a white horse ; and he that sat upon it, is called Faithful and True, and with

righteousness doth he judge and make war. And his eyes were as a flame of fire, and upon his head were many diadems ; and he hath a name inscribed which no man knoweth but himself. And he was clothed in a garment

13 dipt in blood, and his name is styled THE WORD OF GOD. And the hosts which are in heaven followed him on white horses, clothed in fine linen, white and clean. And out of his mouth proceeded a sharp sword, that therewith he may smite the heathen : and he will rule them with an iron sceptre : and he will tread the wine-press of the fury and of the wrath of God Almighty. And he hath upon his vesture and upon his thigh this name written ; KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls which fly in the midst of heaven, Come hither and flock together unto the supper of the great God : that ye may eat the carcases of kings, and the carcases of military commanders, and the carcases of mighty men, and the carcases of horses, and of those who ride upon them, and the carcases of all, freemen and slaves, both small and great.

And I saw the beast, and

REVELATION.

Ch. XX.

the kings of the earth, and their armies, gathered together to make war with him that was sitting upon the horse, and with his army.

20 And the beast was seized upon, and with him the false prophet who performed the wonders before him, by which he deceived those who received the brand of the beast, and those who worshipped his image. They were both hurled alive into the lake of fire which burneth with brimstone.

21 And all the rest were slain with the sword of him that sat upon the horse, which issued from his mouth : and all the fowls were gorged with their carcasses.

CHAP. XX.

1 AND I saw an angel descending from heaven, having the key of the *abyss of hell*, and a great chain

2 in his hand : and he seized on the dragon, the old serpent, which is the devil and Satan, and bound him a thousand years, and cast him

3 into the *abyss*, and shut him up, and put a seal upon it, that he might deceive the nations no more until the thousand years are completed : and after that he must

4 be loosed a short time. And I saw thrones, and persons were seated upon them, and

authority to judge was given to them : and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast, nor his image, and had not received the brand in their foreheads, and upon their right hand ; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years are completed. This is the first resurrection. Blessed and holy

6 is he that hath part in the first resurrection ; over these the second death hath no dominion : but they shall be priests of God and of Christ, and they shall reign with him a thousand years. And

7 when the thousand years shall be completed, Satan shall be loosed out of his prison ; and he shall go forth

8 to deceive the nations that are in the four corners of the earth, Gog, and Magog, to gather them together to battle, whose number is as the sand of the sea. And

9 they went up on the breadth of the earth, and encircled the camp of the saints, and the beloved city : and there came down fire from God out of heaven, and devoured them up. And the devil

10 who deceived them was cast into the lake of fire and

brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever.

- 11 And I saw a great white throne, and one sat upon it, from whose presence fled the earth and the heaven, and no place was found for them.
- 12 And I saw the dead, small and great, standing before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of the things written in the books according to their works.
- 13 And the sea gave up the dead that were in it, and death and the grave gave up the dead that were in them; and every one was judged according to his works.
- 14 And death and the grave were cast into the lake of fire: this is the second death.
- 15 And if any one was not found inscribed on his book of life, he was cast into the lake of fire.

CHAP. XXI.

- 1 AND I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.
- And I John saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as a bride adorned

for her husband. And I heard a loud voice from heaven saying, Behold the tabernacle of God is with men, and he shall pitch his tent with them, and they shall be his people, and God himself shall be with them, their own God. And God shall wipe away every tear from their eyes, and death shall be no more; nor shall mourning, nor crying, nor toil be any more: because the former things are passed away. And he that sat upon the throne said, Lo! I make all things new: and he said unto me, Write that these sayings are true and faithful. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end; I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be to him a God, and he shall be to me a son. But to those who shrink back through fear, and to the infidels, and to the abominable, and to murderers, and to whoremongers, and to those who use magical incantations, and to idolaters, and to all liars, is their portion appointed in the lake which burneth with fire and brimstone; which is the second death.

And there came to me one of the seven angels who

- held the seven vases full of the seven last plagues, and he talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- 10 And he bore me away in spirit unto a great and exceeding high mountain, and shewed me the great city, the holy Jerusalem, coming down out of heaven from
- 11 God, having the glory of God: and her brilliance was like the most precious gem, as a jasper stone, transparent
- 12 as crystal; and she had a great wall and lofty, having twelve gates, and at the gates twelve angels, and names inscribed on them, which are those of the twelve tribes of the children of Israel.
- 13 From the east three gates; from the north three gates; from the south three gates; from the west three gates.
- 14 And the wall of the city had twelve foundations, and on them the names of the twelve
- 15 apostles of the Lamb. And he that talked with me held a golden cane to measure the city, and the gates thereof,
- 16 and the wall thereof. And the city is a quadrangle, and the breadth of it is just as much as the length of it; and he measured the city with the cane, twelve thousand furlongs: the breadth, and the length, and the height of it, are exactly
- 17 proportioned. He measured also the wall of it a hundred and forty-four cubits, according to the measure of a man, for such is that of an angel.
- The structure of the wall 18 of it was jasper, and the city pure gold, like clear glass. And the foundations of the 19 walls of the city were adorned with every precious stone: the first foundation a jasper; the second a sapphire; the third a chalcedony; the fourth an emerald; the fifth 20 a sardonyx; the sixth a sardius; the seventh a chrysolite; the eighth a beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh a jacinth; the twelfth an amethyst. And the twelve gates 21 were twelve several pearls; every one of the gates was of one pearl; and the street of the city was pure gold, as transparent glass.
- And I saw no temple 22 therein; for the Lord God Almighty is the temple thereof, even the Lamb. And 23 the city had no need of the sun, neither of the moon to shine upon it: for the glory of God illuminates it, and the Lamb is the lamp thereof. And the nations of 24 those that are saved shall walk about in the light thereof; and the kings of the earth shall bring their glory and their honour into it; and 25 her gates shall be never shut by day (for there is no night

26 there); and they shall bring the glory and the honour of the nations into it. And there shall no more enter into it any thing unclean, or that practises abomination and lying; but only those who are written in the book of life of the Lamb.

CHAP. XXII.

1 AND he shewed me a clear river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, even on this side, and on that of the river, grew the tree of life, producing twelve crops of fruit, and ripening its fruit in succession every month; and the leaves of the tree are for the healing of the nations.

3 And no accursed thing is there any more; and the throne of God and of the Lamb are in it, and his servants will pay divine worship to him. And they shall see his face, and his name shall be on their foreheads. And there shall be no night there, and they have no need of a lamp, or the light of the sun; because the Lord God illumines them: and they shall reign for ever and ever.

6 And he said to me, These words are faithful and true. And the Lord God of the

holy prophets hath sent his angel to shew to his servants the things which must shortly come to pass. Behold, I 7 come quickly! blessed is he that observeth the words of the prophecy of this book.

And I John saw and heard 8 these things. And when I had heard and seen, I fell down to worship before the feet of the angel who shewed me these things. And 9 he said to me, See thou do it not; for I am a fellow-servant of thine, and of thy brethren the prophets, and of those who observe the words of this book: worship God. And he said to me, 10 Seal not up the words of the prophecy of this book; for the time is at hand. He 11 that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come 12 quickly: and my reward is with me, to give to every man as his work shall be. I 13 am the Alpha and the Omega, the beginning and the end, the first and the last. Bless- 14 ed are they who keep his commandments, that they may have authority to approach unto the tree of life, and that they may enter in by the gates into the city. But without are dogs, and 15

forcerers, and whoremon-
gers, and murderers, and
idolaters, and every one
who loveth and maketh a lie.

16 I Jesus have sent my angel
to testify unto you these
things in the churches. I
am the root and the offspring
of David, the bright and
17 morning star. And the
spirit and the bride say,
Come. And let him that
heareth say, Come. And
let him who is athirst come:
and whosoever is desirous,
let him take of the water of
18 life freely. For I testify to
every one who heareth the
words of the prophecy of

this book, If any man add
to these things, God will
lay upon him the plagues that
are written in this book: and if 19
any take away from the words
of the book of this prophecy,
God will take away his part
from the book of life, and
from the holy city, and from
the things which are written
in this book.

He that testifieth these 20
things saith, Verily, I come
quickly. Amen. Yea come,
Lord Jesus!

The grace of our Lord 21
Jesus Christ be with you all.
Amen.

THE END.

ERRATA.

Matt. xx. 15. *after* lawful, *add* for me.

Mark, i. 34. *add* and suffered not the devils to speak, *before* for they knew him.

— iv. 4. *at* *for* ate.

— x. 10. *after* asked, *add* him.

— xiv. 53. *dele* to, *after* unto.

Luke, viii. 39. *ou* *for* house.

—, xii. 27. *self* *for* himself.

John, xvi. 16. *for* ye see me not, *read* ye shall not see me.

Acts, xx. 9. *for* he fell from a third story, *read* he fell down from a third story, and.

1 Cor. vi. 16. *for* too, *read* two.

2 Cor, viii. 6. *dele* also *before* perfect.

Phil. ii. 15. *for* in the world bright as the morning star, *read* as luminaries in the world.

1 Tim. iv. 8. *for* promise, *read* promise.